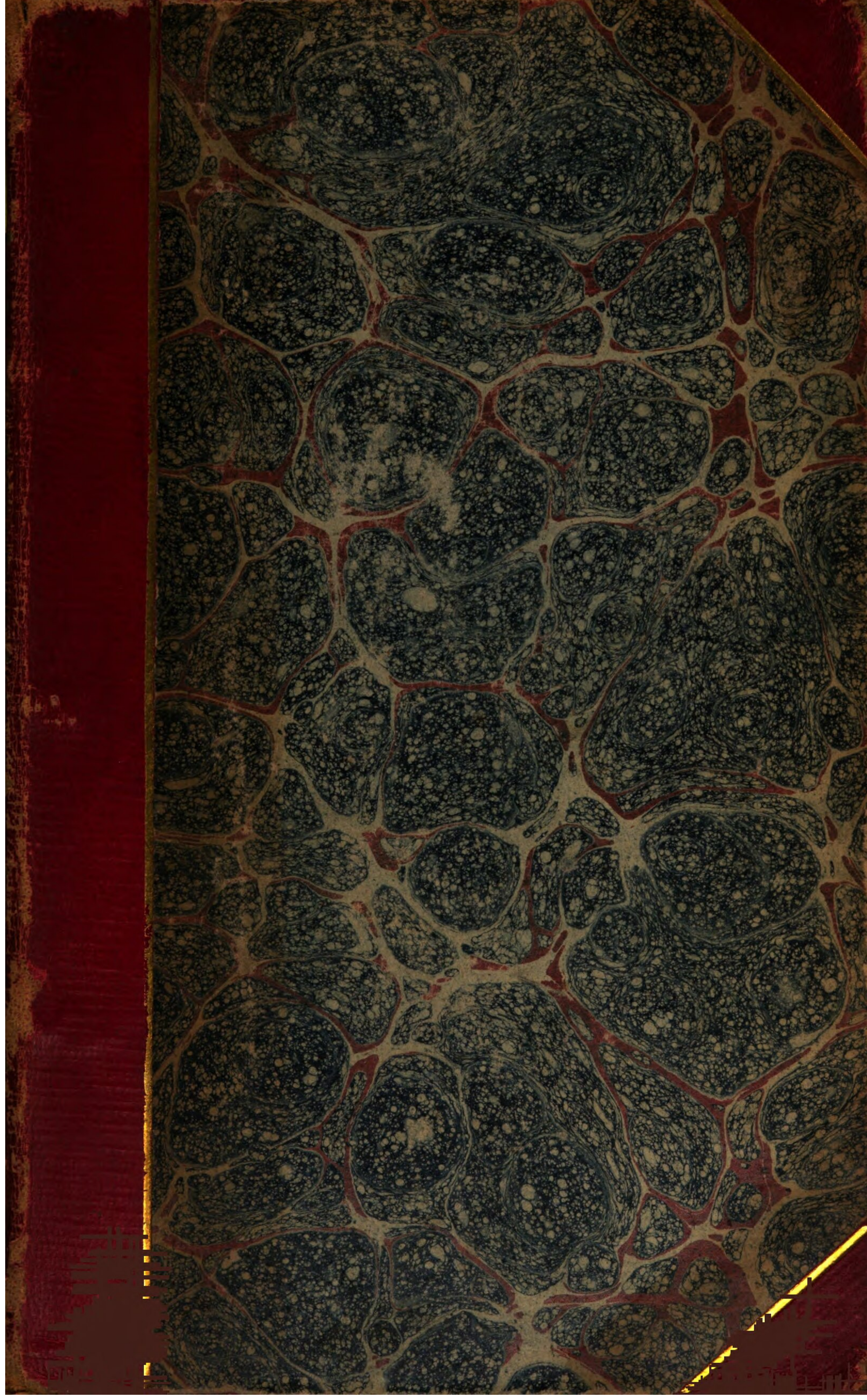
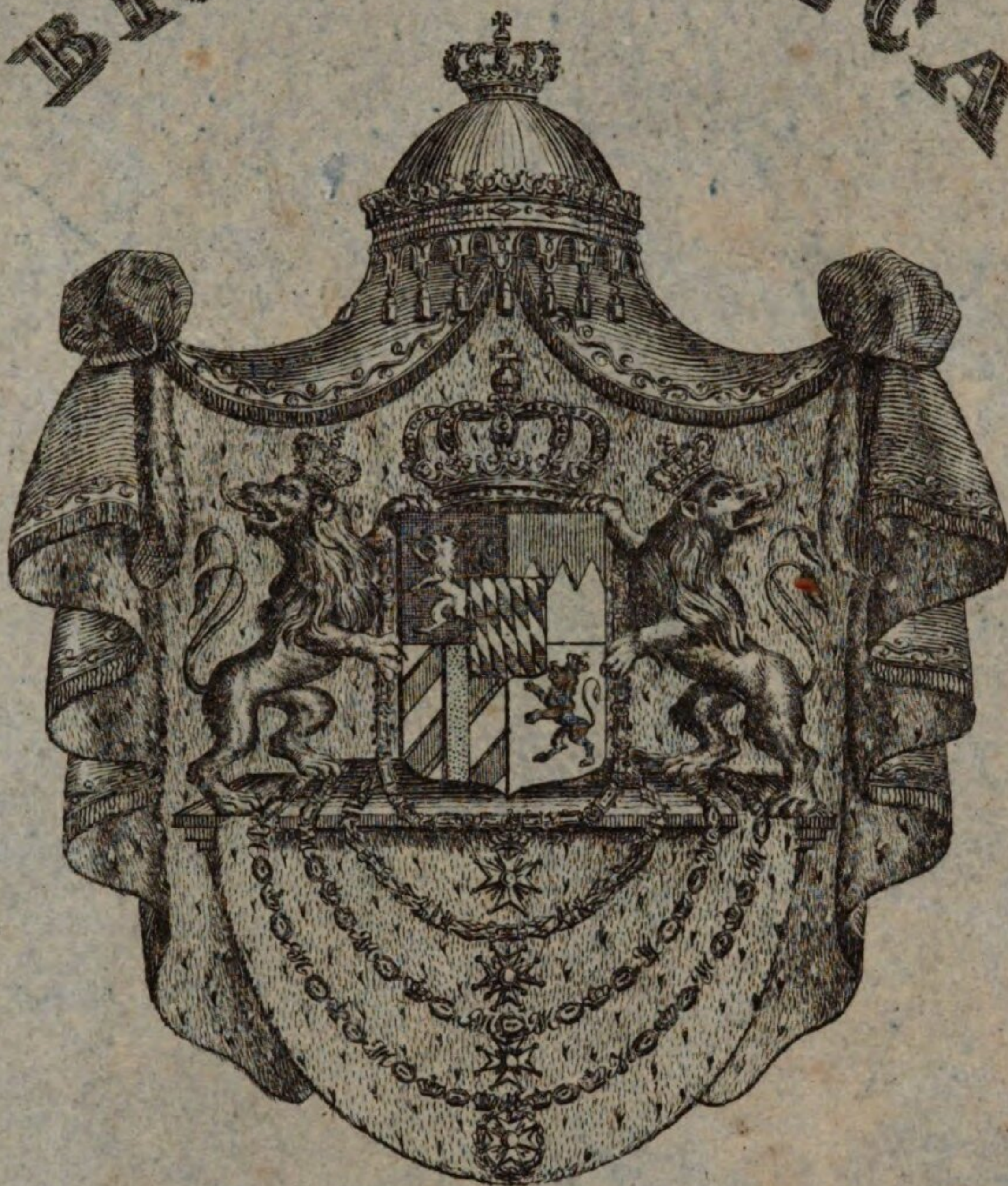
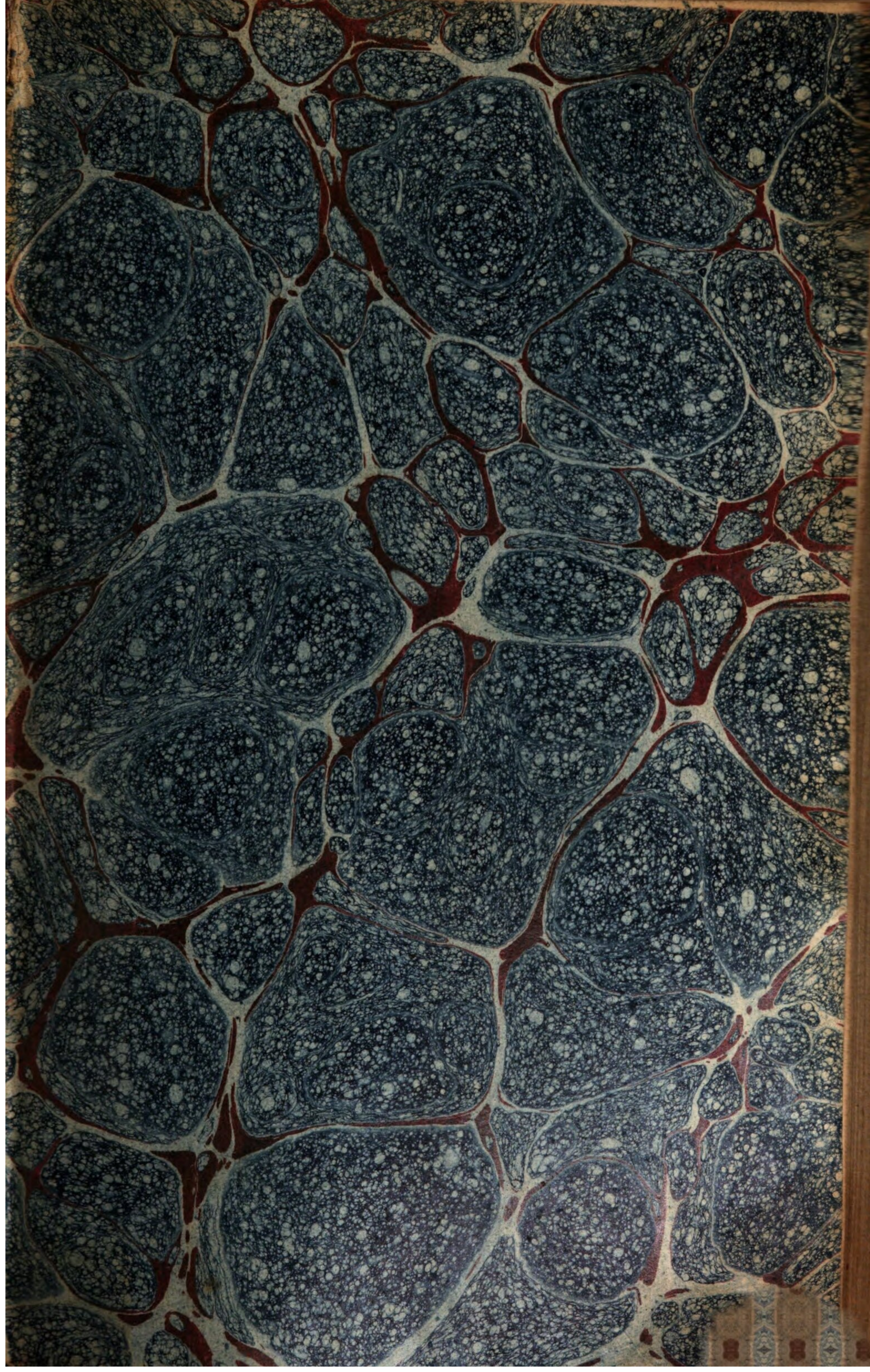




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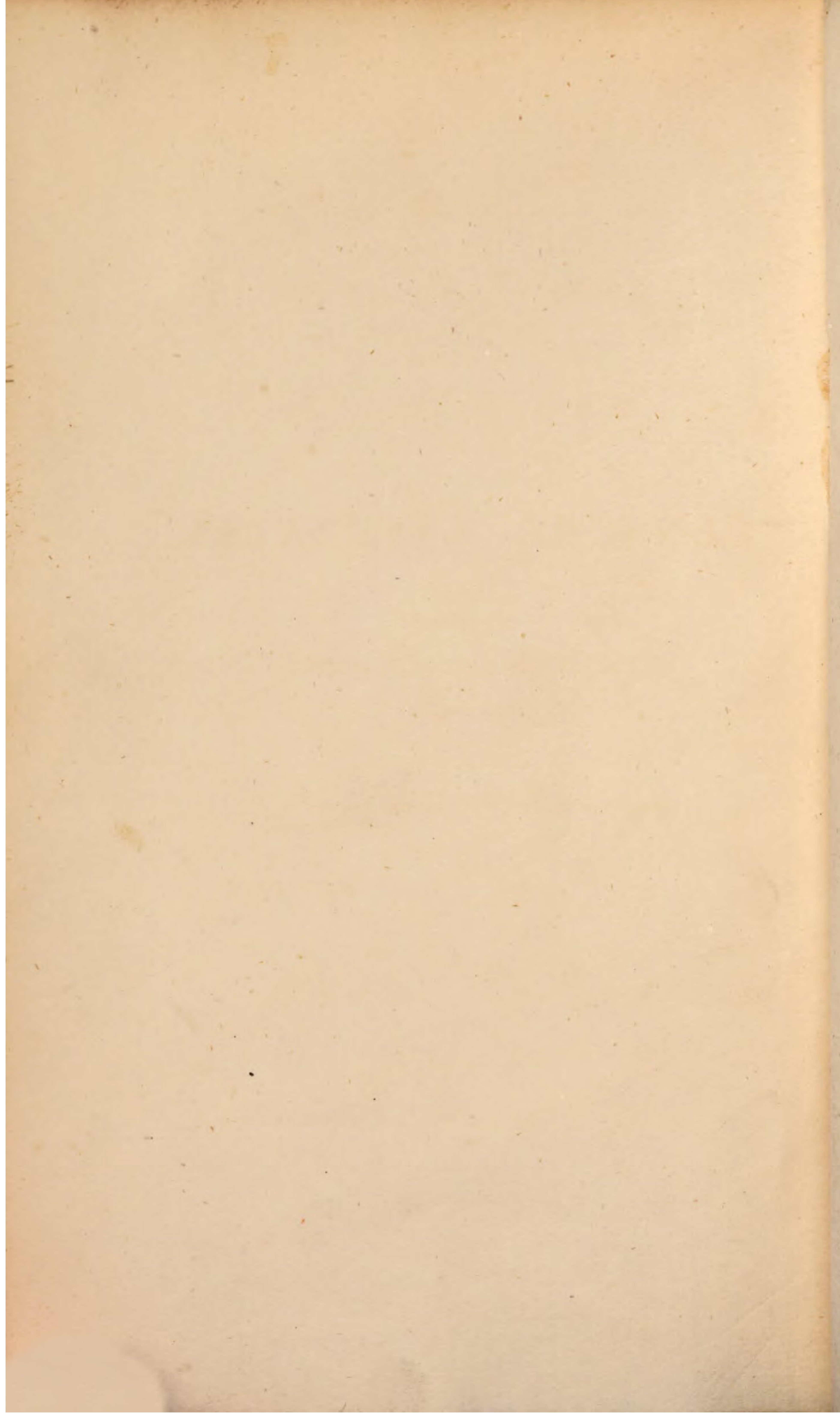
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CENSURA LITERARIA.

VOL. IV. OF THE NEW SERIES.

Singula lætus
Exquiratque auditque virum monumenta priorum.
VIRGIL.

CENSURA LITTERARIA.

VOL. IV. OF THE NEW SERIES.

Printed by J. G. & J. H. Smith, 10, St. Paul's Church-yard, London.

CENSURA LITERARIA.

CONTAINING

TITLES, ABSTRACTS,

AND

OPINIONS

OF

OLD ENGLISH BOOKS,

WITH

ORIGINAL DISQUISITIONS, ARTICLES OF BIOGRAPHY,
AND OTHER LITERARY ANTIQUITIES.

VOLUME VII.

BEING THE FOURTH OF THE NEW SERIES.

LONDON:

PRINTED BY T. BENSLEY, BOLT-COURT, FLEET STREET,

FOR LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW,
AND J. WHITE, FLEET-STREET.

1808.

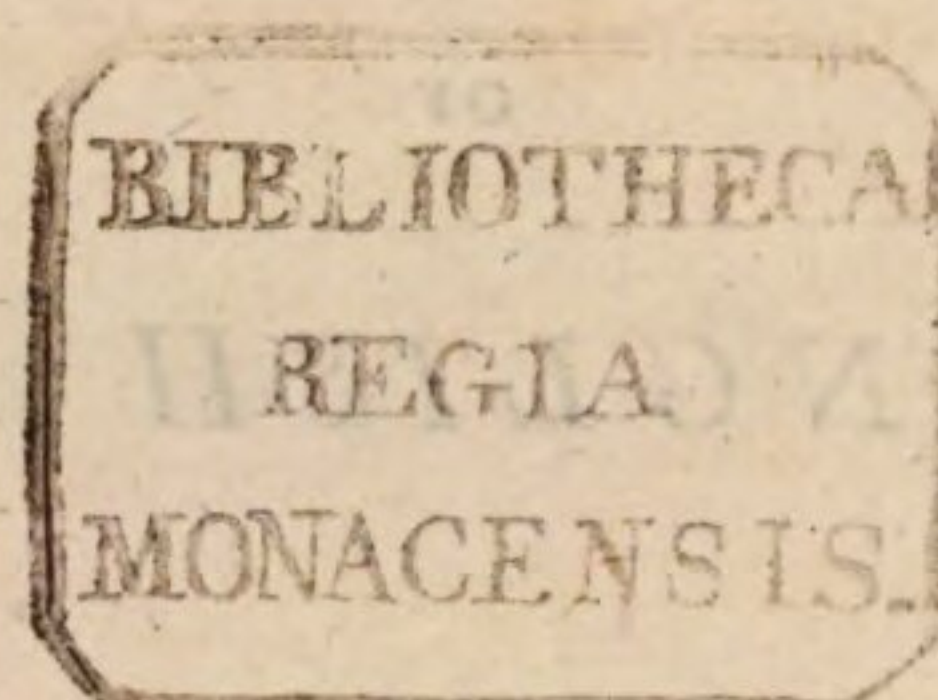
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AND J. WHITE, FLEET-STREET.

1808.

FOUR PREFATORY SONNETS.

I.

A voice has told me that I toil in vain;
That day to day, and year to year to lose
In rescuing notes of the forgotten Muse,
Is tedious trifling, and unthrifty pain!
There are, I know, who in their pride disdain
These stores of ancient treasure to peruse;
And rather deem, that in Castalian dew
None e'er was steep'd except the modern strain.
O narrow Censors! to whose view, the mind,
Tho' with each flower of time and fashion crown'd,
Yet to one dull unchanging path confin'd,
One form of phrase, one track of thought must bound!
Be mine to toil, tho' Scorn those toils deface,
Thro' all the varying realms of Time and Space!

April 22, 1808.

II.

Tho' no kind Muse has smil'd upon my birth;
Nor prosperous Fortune shot a transient light
Thro' the black clouds that gather round my sight;
Yet still I strive to dress my soul with worth,
That shall exceed the praise, so rife on earth,
Labouring to cultivate the inward sprite
For those empyreal scenes, where is no night;
And living streams allow no thirst, or dearth!
Then, when some cynic glancing on my toil,
"Is this the fruit?" shall in contempt exclaim;
"For this the lonely day, the midnight oil,
The pallid cheek, and the enfeebled frame?"
The struggle's mine," I cry in virtue bold,
"For wreaths thou canst not give, nor canst withhold!"

April 22, 1808.

As

III.

As years have o'er me roll'd, and I begin
 Descend the vale of life, methinks, the fire
 Of my uneasy bosom should retire;
 And, 'stead of flames and tossing storms, within
 A calm its soothing influence should win!
 I seek the Muse; I seize the slighted lyre,
 With strains of joy and pleasure to inspire,
 And call my thoughts from the vile worldling's din.
 But, oh, how vain! my irritable eye
 Catches new beams of insult, and of hate;
 Deep in my aching heart new sorrows sigh;
 And fresh neglects increasing ire create.
 "Are these the fruits of all thy added store?
 Is this the boast of thy proud Learning's lore?"

April 23, 1808.

IV.

In continuance of the Third Sonnet.

O yes! for still it may my heart relieve
 To listen to the lore that never lies;
 And still, by fits, my soul's emotions rise
 Up to those heights, where guile cannot deceive;
 Nor human ills with base resentment grieve;
 Tho' spite of that sublime advice, which tries
 To strip our grovelling views of all disguise,
 This frail machine some earth-born sighs may heave!
 O blame not Learning's page, and Fancy's Song,
 That they cannot create mankind anew;
 And lift this mould of clay to that bright throng,
 Where angels none but heavenly aims pursue.
 'Tis no small praise, if they the mind refine,
 E'en with faint glimmerings of the ray divine!

April 23, 1808.

DIGESTED TABLE OF CONTENTS.

POETRY.

1. The Kalender of Sheparden, Fol. 15	Page 26
2. Do. 1618	27, 343
3. A Poore Helpe, b. l. 8vo. n. d.	337
4. A Brief Register, in metre of Martyrs, 12mo. 1559.	208
5. Do. 1599	44
6. Larke's Boke of Wisdom, or Flower of Vertue, 12mo. 1565.	225
7. The Banquet of Dainties, b. l. 12mo. n. d.	55
8. Sir Dauid Lyndsey's Dialogue between Experience and a Courtier, 4to. 1566.	113
9. Fragment of Wilmot's Tragedy of Gismonde of Salerne, 1568	350
10. Extracts from the Paradise of Dainty Devises, 1576.	324
11. Epitaph on Richard Price, Esq. 1586	130
12. Extracts from England's Parnassus, 1600.	372
13. R. Green's Ciceronis Amor, 4to. 1611	126
14. Arcadia, or Menaphon, 4to. 1616	151, 265
15. Justa Funebria Ptolomæi Oxoniensis, Thomæ Bodlei, 4to. 1613.	8
16. Purfoot's Life and Death of Hector, Fol. 1614	121
17. Extracts from Leonard Digges's Gerardo, 1622.	318, 424
18. Martin Parker's Nightingale warbling her disaster, 12mo. 1632	52
19. Musæus; or the Loves of Hero and Leander, translated by Sir R. Stapylton, 12mo. 1647, to which is added a List of subsequent Translations	207
20. † Wild's Iter Boreale, 4to. 1660	ib.
21. † The Turtle Dove, 8vo. 1664.	ib.
22. † Complaints, containing fundrie small poemes of the World's Vanitie, 1591.	419

MISCELLANEOUS.

23. J. Gowgh's Abbrevyacyon of generall Councellys, 1539	358
24. An Exhortation (in defence of Hen. VIII.) 12mo. 1552.	36
25. True Portraictures of the Bible, 8vo. 1553.	210
26. The Erle of Purlilia's Preceptes of War, translated by Betham, 8vo. 1544, 67	
27. † Fulwood's Castel of Memorie, 12mo. 1562	209
28. Letters sent from Venice on the Victory over the Turks, 1571, 12mo. n. d.	32
29. The whole Discourse of the Victory over the Turks, 12mo. n. d.	33
30. Letter of I. B. to R. C. on peopling the Ardes, 8vo 1572.	20, 236
31. † Della Casa's Galatea, 4to. 1576	215
32. A. Munday's Brief Answer to two seditious pamphlets, 8vo. 1582.	209
33. Doleman's Conference on the Succession to the Crown, 8vo. 1594.	46, 132
34. Descriptiones Persecutionis Christianorum, n. d.	72
35. Nash's Pierce Penileffe, 4to. 1593.	10, 169, 362
36. Discoverye of a Counterfeit Conference (in answer to Doleman,) 8vo. 1600.	366
37. † Chrystal Glasse for Christen Women, n. d.	206
38. † The Bible Bearer by A. N. 4to. 1607.	213
39. Elizabeth Grymeston's Miscellanea, 12mo.	377
40. Metamorphosis of Man deciphered in characters, 12mo. 1634	284
41. † History of Dr. John Faustus, 4to. 1636.	206
42. † Dialogue between the Cross in Cheap and Charing Cross, 1641.	217
43. Guzman Hinde and Hannam outstripped, 12mo. 1657.	1
44. The	

44.	The character of an Antiquarian, 1658.	341
45.	S. Morgan's Sphere of Gentry, Fol. 1661.	244
46.	Higford's Institutions of a Gentleman, 12mo. 1660.	274
47.	Barksdale's Memorials of Worthy Persons, 12mo. 1661.	280
48.	Fragmenta Aulica, by T. S. 12mo. 1662.	339
49.	The way to be rich after the practice of Audley, 4to. 1662.	273
50.	Feltham's Resolves, Fol. 1670.	379
51.	Shifts of Reynardine, 4to. 1684.	207
52.	† Briefe Chronologie of the Holy Scriptures, 1600.	420
53.	† Bibliotheci Parliamenti, 1653.	421
54.	† A New Wind-mil, a New, 1643.	423

BIOGRAPHY.

55.	Brief Notice of Dr. Dearing of Nottingham.	91
56.	 Rev. E. T. Brydges.	187
57.	 Miss Jones, Poetess.	414
58.	 F. Lewis.	ib.

ORIGINAL PIECES, &c.

59.	Defects of Modern Criticism.	175, 385
60.	On the present state of Public Criticism.	292
61.	Confirmation of the word "Tye".	174
62.	Etymology of the word "Entice".	175, 385
63.	On the Hero of the Nutbrown Maid, and on Kirke White.	95
64.	Observations on the Third Report of the Commissioners for making New Roads in Scotland.	77
65.	The Ruminator. ... No. XXII. On Books.	93
66.	 XXIII. On Mrs. Carter's Letters.	181
67.	 XXIV. On the pleasures of reading.	299
68.	 XXV. How far is History true?	303
69.	 XXVI. On Imprisonment for Debt.	306
70.	 XXVII. On modern poetry, and particularly Scott's Marmion.	310
71.	 XXVIII. Genius incompatible with a narrow taste.	315
72.	 XXIX. Traits in the character of Gray the poet.	395
73.	 XXX. On the severity of fashionable Criticism.	400
74.	 XXXI. On adulation of the Great.	402
75.	 XXXII. Character of Habington's Castara.	405
76.	 XXXIII. Rank, and riches, and ease of heart, not favourable to intellectual exertions.	411

77.	Report of Sales of Books, No. I.	99
78.	 No. II.	326
79.	Literary Epitaphs.	108, 200, 415
80.	Literary Intelligence.	203, 332, 429
81.	Supplement to Lists of Literary Deaths.	110, 221, 333, 430
82.	Literary Obituary.	112, 223, 335, 432

N. B. Those with this mark † are in the Bibliographical Catalogue.

CENSURA LITERARIA.

NUMBER XXV.

[Being Number XIII. of the New Series.]

ART. I. *Guzman Hinde and Hannam outstript, being a Discovery of the whole art, mystery, and antiquity of Theeves and theeving, with their statutes, laws, customs, and practices; together with many new and unheard of cheats and trepannings. London: Printed and are to be sold in Paul's Churchyard. 1657. Small Duod.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

IF this book has not already occurred to you, I point it out only on account of the sense of one word in it, namely, *tye*, which will help to ascertain the meaning of Shakspeare, when he describes the character of Wolsey in Henry VIII. At p. 128, it says, "Other theeves lying somewhat out of the way faigne a lamentable and pitifull voyce, with which they *tye* the passenger to stay, and to goe see what it is, and while he that makes this moane deceitfully declareth his grieve, the ambush leapeth out that strippeth him to his shirt." Again, at p. 192, "a porter's love shall not in any case *tye* the princess's will, seeing that in love

is found the good, the profit, and pleasure, which are the hookes with which the will is taken." Here *tye* plainly means, *inticeth, inclines, or draws a person to stay or to love*, and this accompanied with *deceit*. The same sense occurs in some lines, which you quote in N°. XI. p. 276, relative to the poem by Shakspeare of Venus and Adonis, and printed in 1611,

" Making lewd Venus with eternal lines
To *tie* Adonis to her love's designs."

Now, in fact, this was one of the original senses of the Saxon word, from which *tye* is derived; for this was not *Tigh* from *Tian* to *tye* in the sense of *to bind*, but from *Teogan*, to draw or to lead. When the word is applied to *drawing* material objects, we have derived from it our words to *tug* or *tow*; but when it was applied to influence employed in drawing the mind to any objects, our ancestors formed it into *tye*, yet the Saxons used the same word in both cases; of which Mr. Manning gives this example in his Saxon dictionary " Nature draws (tithth) you to intellectual good, but error drew (teohth) you from it." *Boet*. Now, from the examples produced above, it appears that the word was not become quite obsolete within a few years after the death of Shakspeare, for the imprimatur at the end of the above book is dated in 1637, so that this was not the first edition. This sense then of *tye* seems obviously to ascertain its meaning in these lines of Shakspeare concerning Wolsey:

" He was a man
Of an unbounded stomach, ever *ranking*
Himself with princes; one who by suggestion
Tyed all the kingdom."

Mr.

Mr. Farmer, in his "Essay on the Learning of Shakspeare," has produced the passage of Hollingshed, whence this character was copied by Shakspeare. "This Cardinal was of a great stomach, for he compted himself equal with princes, and by craftie suggestion got into his hands innumerable treasure." As Shakspeare expressed the first member of this sentence by ranking himself with princes, so he equally expressed the subsequent part of it by "who by suggestion craftily drew to himself all the wealth of the kingdom;" this is the literal meaning of *tyed*, and this is the very sense of Hollingshed in other words. One cannot then but be surprised that such a man as Mr. Farmer should suppose *tyed* to be an error in the old edition for *tythed*, agreeably to a conjecture of Sir Thomas Hanmer: but one is still more surprised that he should deduce this sense from the above quotation out of Hollingshed, in which, any more than in the sequel to it, there is not the least allusion to *tything*, and only to *simony and evil example*. He adds, indeed, another quotation from Fiddes in his first edition, p. 28, "that the Cardinal got a bull for suppressing certain houses of religion by his untrue suggestion to the Pope." But what foundation can either of these quotations afford for the conclusion which he immediately draws from them in favour of *tythed*? "Perhaps after these quotations you may not think that Hanmer's conjecture, who reads *tythed* instead of *tyed*, deserves quite so much of Dr. Warburton's severity." For the above two quotations only prove that Shakspeare did not go to Latin authors for the Latin word *suggestion*, and no further than to the old English chronicler Hollingshed; but it cannot follow hence that he did

not likewise use the old obsolete English word *tyed* rather than the more well known word *tythed*. The conclusion is no way connected with the quotations, nor with Mr. Farmer's intention for producing the quotations; which was to prove that Shakspeare did not copy the Latin word *suggestion* from Latin authors, but from old English authors: how can it follow hence that he did not use an old English word *tye*, but a more common English word *tythed*; possibly, indeed, derived from the very same Saxon root *teoghan. tean, tihth, teohth*, to draw out from the rest, and not from *tenth*, as Johnson's ambiguous phrase may seem to imply.

To this incoherent conclusion in the first edition, Mr. Farmer added others in his second edition; for he was possibly sensible of its being not sufficiently warranted by any thing advanced in his first, therefore he made the following addition in its support. "Indisputably the passage, like every other in the speech, is intended to express the meaning of the parallel one in the chronicle; it cannot therefore be credited that any man, when the original *was* produced, should still choose to defend a cant acceptation." But the truth is, that there was nothing in the original, of either Hollingshed or Fiddes, which had any thing of a parallel sense to *tythed*, but on the contrary the original says only that he got into his hands innumerable treasure: what has either this or simony to do with *tything*? By conniving at simony he might get into his hands sums of money, but no tythes; they would belong to those who paid the money. It was, however, not merely to support the word *tythed* that this addition was made, but also to oppose what he calls a cant acceptation

ception of *tye*, as meaning to equal, which had been proposed by some writer, namely, that at games, such as crickett, where the victory is gained by those who first arrive at a certain number in play, when one party gets a head, if the other afterward gets up to him in the reckoning, he is said to *tye* his adversary; meaning, to get up equal to the other in reckoning the number of points. This Farmer calls a cant acceptation, and contends that Shakspeare could not be thought to use *tyed* all the kingdom for *equalled* all the kingdom. I believe he did not; for the word *equal*, of Hollingshed, is expressed before by his ranking with princes, and it is only his getting treasure craftily, which is imitated by Shakspeare, in the latter part of the sentence, by *tying* all the kingdom; and which I have shewn to mean craftily drawing to him all the wealth of the kingdom, just as the thief, in the above book, drew passengers deceitfully into ambushes in order to rob them. However, Mr. Farmer does not give a just account even of the sense of *tye* when it means to *equal*, in calling it a cant acceptation, for it is, in reality, only the remains again of a sense in which the word *tye* was also used by the Saxons themselves, and which has been accidentally preserved along with the games in which it was first employed: for every one knows that the games of youth are very ancient, together with the language employed in them, although subject to several variations in a length of time: the Greeks and Romans had many games with balls as well as ourselves, and the Saxons likewise. Now *Teogan* is found to mean, in Saxon, not only to *draw* in general, but also to *draw up to*. Manning expressly notices this little variation in its meaning. “Teogan

item accedere, eodem sensu quo hodie dicimus, to *draw to*: thus *Ham tugon*, they drew back to their home (Sax. Chron.) *Siciliam ne tugon*, they did not draw back to Sicily (Orosius)." Hence then we may obviously discern the origin of that phrase at cricket, "he now *tyes* him," i. e. he equals him, or, in other words, he has now *drawn up close to* his adversary, so as to equal him in his number of points toward gaining the game. The word *tye* then in this case is only another relic of a common sense of it in both Saxon and old English, although now quite obsolete in this sense, as well as in that other of *drawing deceitfully*; both of them, however, still preserved in the above-mentioned examples. But if any one should think that by all the kingdom Shakspeare rather meant the persons of the kingdom than the wealth of the kingdom, this makes no material difference in the sense of *tye*, or of the poet; it still equally appears that the word cannot, with propriety, be called a cant acceptance, as if invented and applied in any peculiar manner to a reckoning in games, but merely as being an accidental relic of a word in common use in ancient times; for we have found this sense also to be as ancient as the Saxon language itself. Hence it follows, that the sequel which Mr. Farmer subjoins to the above quoted words, in his second edition, does no better disprove these ancient senses of *tyed*, than his quotation from Hollingshed proves any thing in favour of *tythed*. "Is it sufficient for any one to inform us, perhaps seriously, that in gaming language, from I know not what practice, to *tye* is to *equal*? a sense of the word, as far as I have yet found, unknown to our old writers, and, if known, would not surely be used in this place."

place." p. 48. On the contrary I have proved the antiquity and use of both senses of the word, while Mr. Farmer, as if sensible that *tythed* had not been well proved by him from Hollingshed, omits his quotation from Fiddes, and introduces a new quotation from Hall, from whom he thinks Hollingshed copied his own account. This quotation is, indeed, more to the purpose; for here the word *tythe* does appear: but after he had before demonstrated that Shakspeare copied all the rest verbatim from Hollingshed, can we reasonably conceive that the single word *tythe* was copied from Hall? and thus that he made use of both authors. This is the less probable, because in another place, at p. 93, Mr. Farmer himself proves that Shakspeare did not copy from Hall, but from Hollingshed, a sentence in which the word *moothe* occurs, which sentence is in Hall likewise; for in Hall it is rightly printed *brother*, not *moothe*: neither does he any where, in all his Essay, attempt to shew that Shakspeare made any use of Hall, except in this single supposition concerning *tythed*; where the supposition is totally needless, and the sense of *tyed* not only a good one, and the word itself found in all the editions, but expressive also of the same sense as the very words of Hollingshed, and used in that same sense by other English writers, who were partly cotemporary with Shakspeare, since their books were published within a few years after his death. What later editors, since the time of Mr. Farmer, have said on this subject, I have not had any opportunity to examine; but Johnson's comment about *ride and tye* requires no consideration.*

S.

* The Editor considers this learned explanation conclusive. *Editor.*

ART. II. *Justa Funebria Ptolemæi Oxoniensis,
Thomæ Bodleii Equitis aurati, celebrata in Aca-
demia Oxoniensi. Mensis Martii 29, 1613. 4to.
Oxon. 1613.*

From this copious collection of funereal verses the five following copies are transcribed. The first, from the pen of Laud, who was afterwards archbishop of Canterbury; the second, third, and fourth, from that of Robert Burton, who wrote the Anatomy of Melancholy; and the fifth, in Greek, from the pen of Isaac Casaubon.

“ Si sint vivaces hominum monumenta libelli,

Nomine si dignos Musa perire vetet:

Quàm famæ, (BODLEIE) tuæ, monumenta supersunt

Plurima? quamque tibi est debita longa dies!

Nec justum reor, ut mors, quæ tamen omnibus una

Dicitur, æquali sit tibi lege data.

Ergo mortalis quod vitæ fata negârunt,

Concedet feræ posteritatis amor.

Et nova consurgens olim testabitur ætas,

Quam dignus fueris non potuisse mori.

GUIL. LAUD, *Sac. Theol. Doct. & Coll. Johan Præses.*”

“ *In Bibliothecam Bodleianam.*

“ Barbara Pyramidum silent miracula Memphis,

Aut olim quicquid Roma superba dedit;

Et Sophiæ templum, Bizantia littora longe,

Jactare hinc cessent Justiniane tuum.

Ostentare suum Veneti, & Nidrosia templum

Desinat, aut Ædes Escoriale suas.

Argentina suas taceat Cremonaque turre,

Hispalis a Mauro coctile celet opus.

Omnis enim nostro cedat structura Lyceo,

Unum pro cunctis fama loquatur opus.”

“ *Ad*

“ *Ad Bodleium.* ”

“ Hic ubi triste Chaos quondam crassæque tenebræ
 Cum blattis tineæ barbariesque fuit,
 Aera per medium pendebat aranea filo,
 Et foedum visu, et nil nisi squalor erat.
 Aurea resplendet nunc trabs, pictumque lacunar,
 Luce novâ illustris Bibliotheca nitet.
 Conspicui & varii pulchro stant ordine libri,
 Disposita in classes quæque Carmæna suas.—
 Reddita Musa sibi est BODLÆ o Præsides, fiunt
 Deliciæ populi, quæ fuerant domini.”

“ *Ad Eundem.* ”

“ Quæ tam seposita est, quæ gens tam barbarâ voce,
 Ex quâ non librum Bibliotheca tenet?
 Indus, Arabs, quicquid Græci, scripsere Latini,
 Ethiopes, quicquid, Persa Camœna dedit,
 Aut olim Hebrœi, aut Syri, quodeunque Vetustas,
 Galli, Itali, Hispani, quod nova lingua dedit:
 Omnes BODLEIUS Thecam conguessit in unam,
 Mæcenatem uno te velut ore sonant.
 Æternumque tuum resonabunt mænia nomen,
 Mænia quæ sumptu sunt rediviva tuo.
 Suavis odor famæ totum transibit in orbem,
 Musa nequit mystæ non memor esse sui.”

ROB. BURTON, *Art. Mag. ex Æde Christ.*”

“ Εἰς ΘΩΜΑΝ ΒΟΔΛΕΙΟΝ, Ἰππεῖα ἐπιφανεστάτον, ὅς τὴν ἐν
 Οὔρονια Βιβλιοθηκὴν ἀνασκεύασας, καὶ αὐξήσας βιβλῆς ἀριθμὸν
 κρείττους εἰς αὐτὴν ἀνεθήκε.”

“ Τὸν μέγαν ἐνταυθοὶ μικρὰ κόνις ἀμφικαλύπτει
 ΘΩΜΑΝ ΒΟΔΛΕΙΟΝ, τὸν μακαρεσσὶ φίλον,
 Παιδοφένος μεγαλωσοφίης βεβόλημεν οἰστρῷ,
 Οὐποθ' ἐωυ κτεάνων φείσατο, ἢ καμάτων.
 Καὶ δὴ λαμπροτάτον καταγωγίον Οὔρονιαι
 Μοισαῖς καὶ Μοίσεων δειμαμένῳ πρόπολοις.”

Εἶτα

Εἶτα βιβλῶν γεμιστὰς ἐξ αὐτολῆς δυσεωσῆ
 Παντοδαπῆς γλῶττης, παντοδαπῆς ἰδεᾶς.
 Κηδομενὸν πάντων θησαυρὸν ἰὸν δ' ἀνεθῆκε
 Πασιν, τοῖς σοφίας ἐργα μετερχομένοις.
 Διεγερὸν, σὺ δὲ ἐν Διὸς ὤν, ἐνεργεσιῶν
 Νῦν ἀπεχεῖς μισθόν, χ' ἂν χάρις ἔκ ἀχαρίς.
 Οὐνομα ἡρ' περὶ πύστον, ἰδε κλέος θρανομήκες
 Ἐκ Μοισέων, πάντων τ' ἡρᾶο μεσοπολῶν.

ISAACUS CASAUBONUS scribebam in inclytâ Academiâ
 Oxoniensi, & in ipsâ Bibliotheca Bodleiana."

H. E.

ART. III. *Pierce Penillesse his Supplication to the
 Divell. Barbara grandis habere nihil. Written
 by Tho. Nash, Gent. London: Printed by Abel
 Jeffes for I. B. 1593. 4to. not paged; but the
 sheets extend as far as signature I.*

Most of Nash's publications are scarce, and are now
 in considerable request. The following is the price of
 such as occurred at Reed's sale.

	£.	s.	d.
1. Anatomie of Absurditie, printed by I. Charlewood, 1589, bought by Mr. Hill -	6	6	0
2. Pasquill and Marforio, 1589, by ditto	3	1	0
3. Pierce Peniless, <i>as above</i>	1	11	6
4. Ditto, printed for Nicholas Ling, 1595, bought by Mr. Heber - - -	1	6	0
5. Have with you to Saffron Walden; or Gabriel Harvey's hunt is up, 1596, by Do. -	5	12	6
6. Wonderful, strange and miraculous Astro- logical Prognostication for 1591. Printed by Tho. Scarlet, bought by Mr. Malone -	6	16	6
7. Four			

	£.	s.	a.
7. Four Letters, and certain Sonnets, especially touching Rt. Greene. Printed by John Wolfe, bought by Mr. Hill - - -	11	0	0
8. Pierce's Supererogation; or a new prayse of the old Asse. Printed by John Wolfe, 1593, bought by Ditto - - -	4	14	6
9. New Letter of notable conceits. <i>Ib.</i> bought by Ditto - - -	2	2	0
10. Return of the Knight of the Poste from Hell. Printed by John Windet, 1606, bought by Mr. Malone - - -	5	7	6
11. Christ's Tears over Jerusalem. Printed by Thomas Thorpe, 1613, bought by Mr. Hill	7	17	6
	£55	15	0

In the tract, which forms the subject of the present article, after "*A private Epistle of the Author to the Printer, wherein his full meaning and purpose in publishing this booke is set foorth,*" begins,

"*Pierce Penillesse his Supplication to the Divell.*

"Having spent many years in studying how to live, and liv'de a long time without money; having tired my youth with follie, and surfetted my minde with vanity, * I begun at length to looke backe to repentance, and addresse my endevors to prosperitie: but al in vaine, I sate up late, and rose earely, contented with the colde, and conversed with scarcitie: for all

* Dicite qui sapitis, cum hæc quæ scimus, inertes—
Sed trepidas acies, et fera bella sequi.

my labours turned to losse, my vulgar muse was despised and neglected, my paines not regarded or slightly rewarded, and I my selfe (in prime of my best wit) laid open to poverty. Whereupon (in a male-content humor) I accused my fortune,* raild on my patrones, bit my pen, rent my papers, and rag'de in all points like a madde man; in which agony tormenting my selfe a long time, I grew by degrees to a milder discontent: and pausing a while over my standish, I resolved in verse to paint forth my passion: which best agreeing with the vaine of my unrest, I began to complaine in this sort.

“ Why is't damnation to dispaire and die,
When life is my true happinese disease?

My soule, my soule, thy safetie makes me flie

The faultie meanes, that might my paine appease,
Divines and dying men may talke of hell,
But in my heart, her several tormentes dwell.

Ah worthlesse wit, to traine me to this woe,

Deceitfull artes that nourish Discontent:

Ill thrive the follie that bewicht me so;

Vaine thoughts adieu, for now I will repent.
And yet my wantes perswade me to proceede,
Since none takes pitie of a scholler's neede.

Forgive me God, although I curse my birth,

And ban the aire, wherein I breath a wretch;

Since Miserie hath daunted all my mirth;

And I am quite undone through promise-breach.

Oh † friends, no friends, that then ungently frowne,

When changing Fortune casts us headlong downe.

* Est aliquid fatale malum per verba levare.

† Pôl me occidistis amici.

Without redresse complains my carelesse verse,
 And Mydas eares relent not at my moane:
 In some far land will I my griefes reherse,
 'Mongst them that will be mov'd when I shall groane.
 England (adieu) the soyle that brought me foorth,
 Adieu unkinde, where skill is nothing woorth."

"These rymes, thus abruptly set downe, I tost my imaginations a thousand waies to see if I could finde any meanes to relieve my estate. But all my thoughts consorted to this conclusion, that the world was uncharitable, and I ordained to be miserable. Thereby I grew to consider how many base men, that wanted those parts which I had, enjoyed content at wil, and had wealth at commaund: I cald to minde a cobler that was worth five hundred pound; an hostler that had built a goodly inne and might dispende fortie pound yeerly by his land; a car-man in a lether pilche, that had whipt out a thousand pound out of his horse taile: and have I more wit than all these (thought I to myselfe), am I better borne? Am I better brought up? Yea and better favored; and yet am I a begger? What is the cause? How am I crost? Or whence is this curse?

"Even from hence, that men that should employ such as I am, are enamoured of their own wits, and thinke what ever they do is excellent, though it be never so scurvie: that learning (of the ignorant) is rated after the value of the inke and paper; and a scrivener better paid for an obligation, than a scholler for the best poeme he can make; that every grosse braind ideot* is suffered to come into print, who if hee set foorth a pamphlet of the praise of pudding-pricks, or write a treatise of Tom Thumme, or the exploits of

* Scribimus indocti, doctique, poemata passim.

Untrusse;

Untrusse; it is bought up thicke and threefold, when better things lie dead. How then can we chuse but be needy, when there are so many droanes amongst us: or ever prove rich that toile a whole yeare for faire lookes? Gentle Sir Philip Sidney, thou knewst what belonged to a scholler; thou knewst what paines, what toyle, what travel conduct to perfection: wel couldst thou give every vertue his encouragement, every arte his due, every writer his desert: cause none more vertuous, witty, or learned than thyselfe. But thou art dead in thy grave,* and hast left too few successors of thy glory, too few to cherish the sons of the muses, or water those budding hopes with their plenty, which thy bounty erst planted.

“Beleeve me, gentlemen, for some crosse mishapes have taught my experience, there is not that strict observation of honour which hath been heretofore. Men of great calling take it of merite to have their names eternizde by poets, and whatsoever pamphlet or dedication encounters them, they put it uppe in their sleeves, and scarce give him thanks that presents it. Much better is it for those golden pens to raise such ungratefull peasants from the dunghill of obscurity, and make them equal in fame to the worthies of olde, when their doting self love shall challenge it of duty, and not onely give them nothing themselves, but impoverish liberality in others.

“This is the lamentable condition of our times, that men of arte must seeke almes of cormorantes, and those that deserve best, be kept under by dunces, who count it a policie to keep them bare, because they should

* *Heu rapiunt mala fata bonos.*

follow their books the better: thinking, belike, that as preferment has made themselves idle, that were earst painfull in meaner places, so it would likewise slacken the endeavours of those students that as yet strive to excell, in hope of advancement. A good policy to suppress superfluous liberality: but had it been practised, when they were promoted, the yeomandrie of the realme had been better to passe than it is, and one droane should not have driven so many bees from their hony-combes.

“I, I, wee’le give losers leave to talke; it is no matter what *sic probo* and his penillesse companions prate, whilst we have the gold in our coffers. This is it that will make a knave an honest man, and my neighbour Crampton’s stripling a better gentleman than his grandsier. O it is a trim thing, when pride the sonne goes before, and shame the father follows after. Such presidents there are in our commonwealth a great many: not so much of them whome learning and industry hath exalted, (whom I preferre before *genus et proavos*,) as for carterly up-starts, that out-face towne and country in their velvets, when Sir Rowland Russet-coat, their dad, goes sagging everie day in his round gascoynes of white-cotton, and hath much adoo (poor peny-father) to keepe his unthrifit elbows in reparations.

“Marry happy are they (say I) that have such fathers to worke for them whilst they play, for where other men turne over many leaves to get bread and cheese in their old age, and study twenty years to distill gold out of inke, our yoong maisters doe nothing but devise how to spend and aske counsaile of the wine and capons, how they may quickliest consume their patrimonies. As for me I live secure from all such perturbations:

perturbations: for (thankes be to God) I am *vacuus viator*, and care not though I meet the commissioners of Newmarket-Heath at high midnight, for any crosses, images, or pictures, that I carry about me more than needes.

“Than needes, (quoth I); nay, I would be ashamed of it, if *opus et usus* were not knocking at my doore twenty times a weeke when I am not within; the more is the pity that such a frank gentleman as I should want: but since the dice run so untowardly on my side, I am partly provided with a remedy. For whereas those that stand most on their honour have shut up their purses, and shifte us off with Court Holy-bread: and, on the other side, a number of hypocriticall hot-spurres, that have God alwaies in their mouths, will give nothing for God’s sake; I have clapt up a handsome supplication to the Divell, and sent it by a good fellow, that I know wil deliver it. And because you may beleeve me the better, I care not if I acquaint you with the circumstance.

“I was informed of late daies, that a certayne blind retayler called the Divell, used to lend money upon pawnes, or any thing, and would let one for a need have a thousand poundes upon a statute merchant of his soule: or if a man plide throughly, would trust him upon a bill of his hand without any more circumstance. Besides he was noted for a privy benefactor to traitors and parasites, and to advance fools and asses far sooner than any, to be a greedy pursuer of newes, and so famous a politician in purchasing, that hell, (which at the beginning was but an obscure village) is now become a huge citie, whereunto al countries are tributary.

“These

“ These manifest conjectures of plentie, assembled in one common place of ability, I determined to clawe avarice by the elbow, till his full belly gave me a full hand, and let him blood with my pen (if it might be) in the vaine of liberalitie: and so (in short time) was this paper-mongster, Pierce Penillesse, begotten. But written and all, here lies the question, where shall I find this old asse, that I may deliver it. Masse, that’s true, they say the lawyers have the divell and all: and it is like enough he is playing ambodexters among them. Fie, fie, the Divell a driver in Westminster Hall! it can never be.

“ Now, I pray, what do you imagine him to be? Perhaps you thinke it is not possible he should be so grave. Oh then you are in an error, for he is as formal as the best scrivener of them all. Marry, he doth not use to weare a night-cap, for hornes will not let him: and yet I knowe a hundred as well headed as he that will make a jollie shift with a court-cap on their crownes, if the weather be cold.

“ To proceed with my tale: to Westminster Hall I went, and made a search of enquiry, from the blacke gowne to the buckram bagge, if there were any such sergeant, bencher, counsailor, attorney, or petifogger, as Signior Cornuto Diabolo, with the good face. But they al (*una voce*) affirmed that he was not there: Marry whether he were at the Exchange or no, amongst the rich merchants, that they could not tell: but it was likelier of the two, that I should meet with him, or heare of him, at the least, in those quarters. I faith and say you so, quoth I, and Ile bestow a little labour more, but Ile hunt him out. Without more circum-

stance, thither came I: and thrusting myselfe, as the manner is, among the confusion of languages, I asked (as before) whether he were there extant or no. But from one to another, non novi Dæmonem was al the answeare I could get. At length, (as fortune serveth) I lighted upon an old stradling usurer, clad in a damaske cassocke edged with fox fur, a pair of trunk slops, sagging down like a shoemaker's wallet, and a short thrid-bare gowne on his back, fac'd with moth-eaten budge; upon his head he wore a filthy coarse biggin, and next it a garnish of night-caps, which a sage butten cap, of the form of a cow-sheard overspread very orderly: a fat chuffe it was (I remember) with a gray beard cut short to the stumps, as though it were grim'd, and a huge woorm-eaten nose, like a cluster of grapes hanging downwards. Of him I demaunded if hee could tell me any tidings of the party I sought for.

“By my troth, quoth he, stripling, (and then he cought) I saw him not lately, nor know I certainly where he keepes: but thus much I heard by a broker, a friend of mine, that hath had some dealing with him in his time, that he is at home sick of the goute, and will not be spoken withal under more than thou art able to give, some two or three hundred angels at least, if thou hast any sute to him, and then, perhaps, he'le strain curtesie with his legges in childe-bed, and come forth and talk with thee: but otherwise non est domi, hee is busie with Mammon, and the prince of the north, how to build up his kingdom, or sending his spirits abroad to undermine the maligners of his government.

“I hearing of this cold comfort took my leave of him

him very faintly, and, like a careless malecontent that knew not which way to turn, retired me to Paules to seek my dinner with Duke Humfrey: but when I came there, the old souldier was not up: hee is long arising, thought I, but that's all one: for hee that hath no money must goe dine with Sir John Best-betrust at the sign of the chalk and the post.

“Two hungry turnes had I scarce fetcht in this waste gallery when I was encountered by a neat pedanticall fellow, in forme of a citizen, who thrusting himself abruptly into my company like an intelligencer, began very earnestly to question with me about the cause of my discontent, or what made me so sad, that seemed too yong to be acquainted with sorrow. I nothing nice to unfold my estate to anie whatsoever, discourst to him the whole circumstance of my care, and what toyle and paines I had took in searching for him that would not be heard of. Why, sir, (quoth he) had I been privy to your purpose before, I could have eas'd you of this travel: for if it be the Divell you seek for, know I am his man. I pray, sir, how might I call you? A knight of the post (quoth he), for so I am tearmed: a fellow that will swear you* any thing for twelve pence; but, indeed, I am a spirite in nature and essence that take upon me this humaine shape only to set men together by the eares, and send soules by millions to hell. Now, trust me, a substantiall trade; but when doe you think you could send next to your maister? Why, every day: for there is not a cormorant that dies, or cut-purse that is hanged, but I dispatch letters by his soul to him and all my friends in

* Non bene conducti vendunt perjuriam testes.

the low countries: wherefore, if you have any thing that you would have transported, give it to me, and I will see it delivered.

“Yes, marry have I, (quoth I) a certain supplication heere unto your maister, which you may peruse it if it please you. With that he opened it and read as followeth.”

[*To be continued.*]

ART. IV. *A Letter sent by I. B. Gentleman vnto his very frende Maystet [r] R. C. Esquire. Wherin is conteined a large discourse of the peopling and inhabiting the Cuntrie called the Ardes, and other adiacent in the North of Ireland, and taken in hand by Sir Thomas Smith, one of the Queenes Maiesties Priuie Counsel, and Thomas Smith, Esquire, his sonne. Colophon. Imprinted at London, by Henry Binneman, for Anthon[y Kit] son, dwelling in Faules Church Yard, at the signe of the Sunne. 31 leaves, folded in fours. Small 8vo. b. l. 1572.*

This historical tract needs little introduction; the subject is interesting and popular, and appears to have escaped the attention of our early historians. It was evidently written in support of a scheme intended, but never carried into effect, and the doubts and objections were created to give the writer an opportunity of arguing in support of the feasibility of the plan.

“Suche doubtess and exceptions, frende R. C. as I have heard alleged and put forth to unhabilitate that enterprise of peopling and replenishing with the Englishe nation

nation the North of Ireland, which, with the assistance of Sir Thomas Smith, one of her Majestie's Counsell, Mayster Thomas Smith, his sonne, hath undertook to bring to passe, maketh mee that I can not holde from you my so singuler freende those arguments, wherwith through conference had with him upon his sayde attempt by reason of our great familiaritie, hee hath fully persuaded and satisfied me.

“ Ireland is a large cuntrie, commended wonderfully for the fertilenesse and commodious site therof, wherein the Kings of England have had footing and continuall government these foure hundred yeeres and more; but so as the barbarous nation at no time fully subdued, through their often rebellion, have bene rather an anoy and charge to this realme of England, than otherwise, which some men have imputed to the impossibilitie therof, or to the evil government of deputies, which eyther have bene neglygent or corrupt. But Maister Smith, to see and knowe the truthe, travayled thither in the companie of Sir Willian Fitzwilliams, now Lord Justice there, minding after serche heerof made (for now beganne the desire of this attempt to root in his hart) to declare his opinion, if hee thought it myght be accepted, and hath founde that the decay of the government there hath not chaunced, bicause that the planting at the firste of the Englishe nation (so muche as it was) was not for the time substantially done, nor by the negligence and corruptnesse of the governours there, wherof within our remembrance hath been a successive order of noble, just, wise, and sufficient persons; but hath growne by the necessitie whiche hath constrayned the governours to give protections and pardons unto moste heynous

rebels and outlawes, after they have spoyled, murthred, and made havocke of the good subjects, for lack of sufficient forces wherwith to attache and execute the sayde malefactours, by reason of the spare supplye at all times made to them by the Prince, who at the firste inhabyting thereof mynding more the kyngdome of Fraunce, and thinking all to little for that purposed conquest, neglected Ireland as a matter of smal importance, then worst looked to, when England itselfe was a prise or rewarde to them that best could besturre themselves of the houses of Yorke and Lancaster; and if you wil marke the stories, you shal finde great reasons that have moved the Prince too bee spare of charges in that cuntrie, and a consequence of decay in that government.

“ About the time of the first entrie of the Englishe in Ireland made that they began to settle, arose the Barons warres in England, that weakened and decayed all at home; Fraunce was chargeable too bee mainteyned with many garrisons, a great waster both of men and money, yet a thing whereto the Princes were more bent than to Ireland: so that we may easly perceive and judge, that the Irishe whiche yet remayned unsubdued, taking advantage of the time, whiles the cheef that had authoritie there, were called over to upholde their factions here, possessed againe their land, and expelled the new inhabitants; found without hed and scarce yet wel settled; whiche could not be recovered againe so soone, bicause suche as were come over after they had wasted themselves in civil warres, and had in the meane time lost their landes in Ireland, lost also their credite with such as at the first adventured under them, by reason they had forsaken and
lefte

lefte them open to the spoile; nor the Princes, being
 eaten out also with civile discord and with the charges
 of Fraunce, unto which they were more addicted, had
 the treasure to spare for the reformation therof. Only
 King Richard the Second in hys owne person attempt-
 yng the same, was overtaken with civil discension and
 deposed, whiche hath ever since discouraged his suc-
 cessours personally to attempt the like. Thus home
 warres still increasing, with the armies in Fraunce, (a
 devouring grave of this nation) and, lastly, the losse
 therof, so weakned and impoverisshed the crown of
 England, that both people and money wanted therein,
 much good land lying waste for lacke of inhabitaunts,
 that it was more time to recover by rest that which was
 wanting at home, than to send abroad that could not
 be spared. And the Princes contented themselves if
 they myght onely preserve a footyng or entrye into
 Ireland wyth some small charge, wherby the gover-
 nours were constreyned, for wante of supply, by pro-
 tections and pardons to appease every rebellion, which
 otherwise to repress and punish they were not suf-
 ficiently furnished. This perceived of the Irishe, made
 them that upon every light occasion they will flie out,
 and satisfied with bloud and burning, will not without
 protection and pardon be brought in. The Englishe
 race overrunne and daily spoiled, seeing no punishment
 of malefactors, did buy their owne peace, alied and
 fostred themselves with the Irishe, and the race so
 nourished in the bosome of the Irishe, perceiving their
 immunitie from lawe and punishmente degenerated;
 choosing rather to maintain themselves in the Irish
 mans beastly libertie, than to submit themselves and
 to live there alone, and not the Irish in the godly awe

of the lawes of England. This degenerating and daily decay of the English manners by little and little in the countrey, discourageth those that have not perfectly wayed all that is aforesaid, to attempt any new enterprise. The Prince seeing no manne forwarder therein, is weryed with the continuaunce of the yerely great charge which hir Maiestie liberall above hir predecessours hath borne more willingly, and to this, the first entring of the English, their first inhabiting, the order and manner therof, is almost worne out of memorie and forgotten, their decay and wasting daily to be seene.

“ All these things when my friend, being then in Ireland, had informed him selfe of, by diligent inquisition, he fell to consider what way were fittest for oure time to reform the same; and if it were reformed, I meane the whole countrey replenished with Englishe men, what profite that coulde be to the estate of Englande, hath sithens his return told me divers times, that he thought Irelande once inhabited with Englishe men, and polliced with English lawes, would be as great commoditie to the Prince as the realme of England, the yerely rent and charges saved that is now laide out to maintaine a garrison therein, for there cannot be (sayeth he) a more fertile soile thorowe out the world for that climate than it is, as a more pleasant, healthful, ful of springs, rivers, great fresh lakes, fishe, and foule, and of most commodious herbers. England giveth nothing save fine wolles, that will not be had also moste abundantly there; it lacketh only inhabitants, manurance and pollicie.

“ As for the meanes how to subdue and replenish the same (sayth he) they were easie to be devised, if the

the Queene's Majestie wold once take it upon hir, with army maintained at hir charges: but sith her Highnesse is not bent thereto, what other meanes is to be folowed, he hath heeretofore in his first offer to the Queene's Majestie's counsell declared; which is that which he nowe foloweth, and so many that have not in themselves the will or grace to do so well, do impugne, whiche I wil heere defende and persuede you in as a thing moste reasonable, faisable, and commendable.

“ He hath taken in hande, withoute hir Majestie's pay, to win and replenish with Englishe inhabitantes the countrey called the Ardes in the northe of Irelande, and some partes thereto adjoyning.

“ The first entry with the Englishemen made into Irelande, was in Henrie the Seconde's time, with his licence, by Strangbowe, Earl of Chepstow, at his own charges, and the charges of his adherentes, at what time the countrey was replenished with inhabitants, and devided only into five kingdomes; who with a smal number entred into the same, and subdued the kingdom which is nowe called Lenster, which he possessed and held quietly, planting it with Englyshe inhabitants, and placing English lawes, untill the King envying his proceedings, and fearing to have so great a subject, enforced him to surrender his right, whiche hee did. And this was the first foting of Englishe men in that land, not by the King's power.

“ Muche more then that whiche Strangbowe wonne, remayneth not at this day civile in Irelande, but many parcels have bene wonne by the English men therin, without the King's forces, whiche eyther by the occasions afore rehersed wer lost, or els for lack of inward pollicy

pollicy degenerated, as great cuntries in Munster, by the Gerardines and Butlers. In Connalt, by the Burges. In Meth, by Nogent. In Ulster, sometimes by Lacy Earle of Lincolne; after him by Mortimer; yea a great part of the Arde was and is possessed by the Savages, in whose offspring, which at this time holde it, save the name remayneth nothing English, with divers other parcelles which for shortnesse sake, I let passe.

“The Arde which is my demaund, and the nearest part of all Irelande to Lancashire, and the east part of England, I take to be a peece of ground as easie to be wonne, inhabited, safely kepte and defended, as any platte within the realme of Ireland, being a reache of land (as it were of purpose bayed out from the mayne into the sea,) to wall in so much of it as woulde make so faire and commodious a lake and herber, as the haven of Strangford is fasshioned like an arme bente in the elbowe, annexed no where to the mayne but at the one ende as the arme to the shoulder.”

To conclude this article in the present number would occupy a larger portion than can be reasonably assigned; the remainder will certainly appear in the next.

Conduit-street.

J. H.

ART. V. *Here begynneth the Kalender of Shepardes.*

[Wood cut of a shepherd with bagpipes under his arm neglected, with a sheep hook beneath his feet, standing in a gazing attitude to descry the astronomical course of the heavens, his dogs coupled behind him, sheep half distance off to the right, wolf in the left

left stealing a lamb, a cathedral in the distance, and the skies divided in portions of three circles, with sun, moon, and stars.] Colophon (imperfect.) [Imprinted at London in P]owles Chyrch yarde, at the sygne of the Thre [Kynges, by one Jul] yan Notary, the yere of our Lorde, a M. CCCCC and [] Fol. 103 leaves. b. l.

ART. VI. *The Shepherds Kalender.* Here beginneth the Kalender of Shepherds. Newly augmented and corrected. [Wood cut ut supra.] Printed at London for Thomas Adams, dwelling in Pauls Church-yard, at the signe of the Bell. 1618. Fol. 100 leaves. b. l.

Of this very curious work I have been obliged by the loan, from different quarters, of two copies as above. It was translated from the French, and first printed in English at Paris, 1503;* then by Wynken de Worde;† again by Pynson;‡ as above, by Julyan Notary, (not mentioned by Herbert), and by John Walley.§ The dates of all the editions, printed in England, are uncertain; Pynson preceded Julyan Notary; whose date, (although the copy before me is too imperfect to hazard a surmise from) may be nearly ascertained; as the earliest book, at present known, dated by him from Saint Paul's Church-yard, is in 1515, and the latest 1520. Walley began to print 1546.

This article will be confined to the earliest edition. At the back of the title is a wood cut (as described by Herbert, 209), which appears to have been afterwards

* Herbert, 1529.

† Ib. 208.

‡ Ib. 285.

§ Warton's History of English Poetry, Vol. II. 195.

inserted

inserted in "The Breviary of Health," by Andrew Boorde, 1546, as I have an engraved copy of the same cut with the name under of "Andrew Boorde." Bromley notices one prefixed to that work as doubtful, and the portrait collectors may now be certain it never was intended to represent that facetious physician.

On the following page, "Here begynneth the prologue. Here before tyme this boke was prynted in Parys into corrupt Englysshe, and nat by no Englysshe man, wherfore the bokes that were brought into Englande no man coude understande them parfytely, and no mervayle, for it is unlykely for a man of that countre, for to make it into good and parfyte Englysshe as it shuld be. Therfore newly nowe it is drawn out of Frenche into Englysshe at the instaunce, cost, and charge of Richarde Pynson, and for bycause he sawe that men of other countrees intermedellyd with that, that they coude [have] no skyll in, and therfore the foresayd Richarde Pynson, and suche as longeth to hym, hath made it into playne Englysshe, to the intent that every man may understande it, the which that this boke is very profitable both for clerkes and ley people to cause them to have great understandynge, and in especiall in that we be bounde to lerne and knowe on payne of everlastinge dethe. As the lawes of God sheweth howe we maye knowe to kepe his commaundements, and to knowe the remedyes to withstande deedly synne, there be many men and women thynketh them self wise, and knoweth and lerneth many thynges, but that at* they be bounde to lerne and knowe that they knowe nat. As firste the x commaundementes—"

* Dele at.

This

This prologue is inserted, with trifling variation, in the subsequent editions, and retaining the name of Pynson.

The table next, with the heads of fifty six chapters, “also a good drynke for the pestilence whiche is nat chapterde.”

“This boke was made for them that be no clerkes to brynge them to greet understandynge, and this Kalender is devyded in V parties; the firste of our sygnes of the compost and the kalender; the seconde is the tre of vyces with the paynes of helle; the thirde is the way of helt[h]e of man, the tre of vertues; the fourthe is phesyke and governance of helthe; the fyfte is astrologye and physnomy, for to understande many disceyvvynges, and whiche they be.”

From the following passage, Warton has assigned dates to the earlier editions. “The naturall daye is to be understande fro mydnight to mydnyght xxiiii houres, and shall serve the sayd nombres for the letters feryals xix yere complete from the yere that this kalender was made a M CCCC lxxxvii unto the yere a M CCCCC and xvi. In the whiche yere shal begynne to serve this golden nombre, and the other nombres after the letters feryals, all in the maner as they be before for the other xix yeres. And all the remnaunt of the compost, and of the kalender is perpetuall for the golden nombre, so shall they be xxxviii yere, of the whiche yeres a M CCCC lxxxvii is the firste. The feests of the kalender are in theyr dayes, of the whiche the solenuell are in rede and storyed in the unyteney, the whiche unyte in the ende of the bodyes above every daye, is one letter of the a. b. c. for to understande in what sygne is the moone that daye. And yet the sayd letters and the said rubrysshe, for the
whiche

whiche shalbe one fygure before the kalender, whiche shall shewe howe they shuld understand it. This yere of this present kalender, whiche began to have course the firste day of Janyuere a M CCCC lxxxxvii; in the which reyneth for the golden nombre xvj, the letter domynycall A. The letter tabuler f and b, in the firste lynes, and theyr fygures nerest the golden nombre xvi, the yere of this kalender." The French edition was probably in 1497, and the translator did not venture to alter the numbers.

Upon the eclipses of the sun and moon there are fifty-four representations of those planets, calculated to 1552, and the subject closes with the following lines:

"No mervayle that manne's mynde be mutable,

And wyll ye knowe, wherfore and why

For he is made of thynges variable,

As of hote, colde, moyste, and dry;

The wyt is lyght, it passeth lyghtly,

And sythe we be made, of iiij chaungeable,

Howe shuld man be stedfast and stable.

A clyps shall be mervaylous to beholde,

Thorough which many shall be the worse,

For ma[n]y shall fynde neyther sylver ne golde:

It shall be no derke within theyr purse."

The seventh chapter, "whiche sheweth of the trees of vyces," is a singular compound of sentences, divided under various branches and small sprays.

"The second braunche of pride.

VAIN GLORY OF THE WORLD.

For rychesse.

"Whan they wene to be better for theyr goodes;

Or weneth to be worse without them;

To be ashamed, that they lacke ryches in theyr nede;"

"For

“ For pompes.

“ Delytynge hym to have a great housholde;
Rejoysing them in the fayre shape of theyr bodies;
Or in newe facyon, or multytude of his clothes.”

“ For honoures.

“ Whan they desire to be honoured, with other's gode
Wyllynge to be honoured and drede,
Or to the ende that it may be sayd that they be myghti.”

The branches extend to Pride, 17; Envy, 13;
Wrath, 10; Sloth, 17; Covetousness, 20; Gluttony, 5;
Lechery, 5.

“ Of an assaute agaynst a Snayle [Cap. xlvii.]

[The woman speketh wath an hardy curage]

“ Go out of this place, thou right ugly beest,
Whiche of the vynes, the burgenynges deth ete,
And buddes of trees, both more and leest,
In dewy mornynges, agaynst the wete;
Out of this place, or I shall the sore bete
With my dystaffe, bytwene thy hornes twayne,
That it shal sowne into the realme of Spayne.”

“ The men of armes with theyr fyers countenaunce.

“ Horryble snayle, lyghtly thy hornes downe lay,
And from this place, out fast loke that thou ryn,
Or with our sharpe wepons, we shall the fray,
And take the castell that thou lvest in,
Wi shall the flee, out of thy folwle skyn,
And in a dysshe, with onyons and peper,
We shall the dresse and with stronge vyneger.
There was never yet any lombarde
That dyd the ete in suche manner of wyse;

And

And breke we shal thy house stronge and harde,
 Wherefore get the hens by our advyse:
 Out of this place of so ryche edyfyse,
 We the requyre, if it be thy wyll,
 And let us have this towre, that we come tyll."

"The snayle speketh.

"I am a beest of right great mervayle,
 Upon my backe, my house reysed I bere,
 I am neyther flesshe, ne bone to avayle,
 As well as a great oxe, two hornes I were;
 If that these armed men approche me nere
 I shall them soone vaynquysshe everych one,
 But they dare nat, for fere of me alone."

This extraordinary medley has an unusual number of wood cuts "boldly touched;" and proves the late revival of those embellishments of very inferior character. The spirited conception, and masterly execution of the one, compared with the prettiness of design in the other, bear as little similarity as a colossal statue to a group of infantine cupids, or little shepherds, that adorn a mantle shelf.

The edition of 1618 is modernised or "corrected" in orthography, but I am not aware of any augmentation; the prints are, perhaps, fewer in number, otherwise the same.

Conduit street.

J. H.

ART. VII. *Letters sent from Venice, Anno 1571, containing the certaine and true newes of the most noble victorie of the Christians over the armie of the great Turke: and the names of the Lordes*
and

and Gentlemen of the Christians slaine in the same battell. Translated oute of the Frenche Copie printed at Paris, by Guillem de Niuerd, with the King's priuiledge. Imprinted at London by Henrie Bynneman. And are to be sold in Paules Church-yard by Anthonie Kitson. n. d. 5 leaves. 12mo. b. l.

ART. VIII. *The whole discourse of the Victorie that it pleased God to giue to the Christians against the Turkes, and what losse hapned to the Christians in the said conflict. Englished by a Frenche Copie printed at Paris, by Fleuri Preuost, priuiledged by the King. Imprinted at London by Henrie Bynneman. And are to be sold in Paules Church-yard by Anthonie Kitson. n. d. 5 leaves. 12mo. b. l.**

These little tracts appear to have been intended to convey authentic information to the public of the victory obtained by a fleet of gallies belonging to the Pope, the Knights of Malta, and the Venetians, or, (as they are united, called) the Christians over the Turks, on Sunday the 7th Oct. 1571, near "the gulphes of Velapante."

As usual the loss of the conquerors was more than doubly exceeded by the loss of the conquered.

"Of all the armie of the Turkes, there was none

* Neither of these articles are noticed in Herbert. On the last page of the second is the device, in an oval, of the Genius of England, as described by that editor, p. 780; but with outer or corner ornaments forming a square; warlike trophies being at the bottom, and at the top two female figures, each holding a palm branch in the one hand, and supporting a trumpet with the other, which they blow inward.

saved but xviiiij galeys, whiche were folowed a great whyle by three galeys of the popes, four of the knyghtes of Malta, and sixe of the Venetians, and they came so neere them, that if the darknesse of the nyght had not favoured them with the helpe of their good ores, they had not gone to carie the heavie newes of the overthrow of the rest of their armie.

“There is taken by the Christians cxxx greate Turkeishe galeys and fyftie foystes, out of whiche galleyes and foystes have bene delivered xiiij thousande Christians captives with the Turks.

“In the sayde galeys and foysts was founde great store of munitions of war, the moste parte whereof was delivered to be sente to Malta.

“There were also xv galeys of the Turkes drowned.

“And there were xxv galeys burnt.

“And there were xx thousand Turks slayne wyth their Bassa,* whiche was the generall of their armie. Besides fyve thousande prisoners.

“The losse that the Christians had was two galeyes of the Popes whiche were drowned.

“And one burned of the Knightes of Malta.

“Five of the Venetians were loste, of the which two were burnt and three drowned.

“The generall of the armie of the Venetians (the moste excellent Lorde, S. Augustine Barbarico) was slayne in the saide galeys that were lost, and xx Venetian gentlemen.

“There is deade of the Christians as wel out of the

* When the Turkish Commander was killed, his head was carried to Seigneur Don Jean de Austriche, (who commanded the Christians): “after he had a good while helde the same in his handes, he commaunded it to bee put upon the ende of a pyke, and to be sette uppon the foreparte of the galey for victorie, and for a tryumphe.”

said

said eight galeys that were lost, as of them that were slayne in the other galeys, aboute two thousande men, of the which there was four Knightes of Malta, three Spaniardes, and one Italian.

“The Venetians, amongs all the rest, did shewe themselves very valyante, and they were the first that with great furie did joyne in combate agaynst the sayde Turkes.”

At the conclusion is a short address “to the Christian Reader,” the greater portion of which is too applicable to this country, at the present period, to be omitted.

“Considering the times past and present, in the which God, all mercifull, hath delivered and preserved us from a number of mischeeves and daungers, with the which we ordinarily are beset, without having any power of oure selfe, to escape the same, except the immeasurable pitie of oure Lord God shoulde helpe us: We ought, therefore, to sing continually with the royall prophet, the earthe is all replenished with the mercie of our good God, which dothe maintaine us in his kingdom, in his faith, in his service, and in his grace incomprehensible; and let us firmly beleeve that he hath care of us, and that he dothe keepe and defend us more warely than the egle or the henne doo their chickens. Let us give him, therefore, without ceassing, glorie, and praises everlasting; framing our selves to marvel at the greatnesse of his mercie, that doth preserve us alwayes from eminent dangers and perilles.”

Conduit street.

J. H.

ART. IX. *An Exhortation.* No title page. Colophon. *Londini: In Œdibus Thome Bertheleti typis impress: Cum Privilegio ad imprimendum solum. Anno M.D.XXXIX. 12mo. black letter, not paged.*

The years immediately preceding the publication of this work were marked by the violent controversy which Henry VIII. held with the papal see; and the execution of Fisher and More, in the year 1535 (particularly that of the former, who had previously been created a cardinal) was considered by Paul III. in so heinous a light, as to lead to the final excommunication of this monarch, from the church of Rome. Whilst these affairs were in agitation, numerous libels were published in Italy, animadverting in the severest terms upon the conduct of Henry, who was compared by the authors with the most unrelenting tyrants of antiquity. To some of these, the little pamphlet, now before us, was doubtless written as a reply. It breathes a patriotic spirit throughout, contains much curious historical information, and the sentiments are generally clothed in nervous and forcible language. After some introductory observations, the author proceeds as follows;

“The bysshop of Rome, foreseing the damages that ensue to hym and his, by the commynge forth of Goddis word, knowing also howe moch his vantages maye dayly encrease, yf errorrs be reteyned in all Christen kyngedomes, doth and wolle do what he can to overrunne this way with a pestyferouse poole, that floweth out of course, that seketh agenst nature to de-
stroy

stroy the head from whence it fyrste dyd sprynge. The Bysshoppe seeth, if we walke in this way longe, he must walke to that he came from, that is to povertie, to preachynge, to humilitie, and to obeysaunce.— This is it that wryngeth hym, at this he fretteth, for this he stirreth all these coles. They are lyttle acquainted with the Bishop of Rome's practises; that thynke he styrreth prynces agenst us, for any love or desyre he hath to avaunce Goddis honour. His hole actes declare hym to meane al thyng rather than that. Who can beleve, he wold take suche peynes, susteyne suche charges, to seke oure helth and safetie, whan he treadeth them under his fete, at his owne dores, whiche fayne wolde enter into our religion and may not. He hath dwellyng in his owne citie of Rome, many that moche covet to be christened, whom he whol in no case receyve, excepte they forsake all their goodes, and gyve theym, hole unto hym. I meane the poore Jewes, which are so spoyled of hym, that it wold pytie an hethen harte to se his tyranny over them. If it please the Holye Gooste to call any of them to Chrystis fayth, this good father starteth betwene them, and saythe there is a playne texte, except a man renounce all that he hath he may not be my disciple. Is not this a good shepeherde that woll not receive shepe which are strayed from the flocke excepte they give hym money? This good bysshoppe loved us excedyng tenderlye, as longe as we gave to hym frankely our silver. He gave us pardons plentuously, which brought us far from purgatory, even the nexte waye to helle, but now he his good father hath chaunged his affection,

fection, and is so farre in love with our sowles, that he wolde with swerde seke for them in our bowels.

“Not a long sithens a jentil jentilman (I myght saye he was an ambassatour, but then percase men wolde go nyghe to gesse whome I meane) made, at his returne home, this reporte of us, th’ actyvitie of Englyshmen hath ben greate if histories be true, but if I maye judge by any conjectures it is nothyng so nowe. I se neyther harneyes ne weapons of manhode amonges them, they have ben of good hartes, couragyouse, bolde, valiant in marciall feates: but those Englyshe men are deade.

“If we had none other cause to fyghte, being provoked with the assaulte of our enemies, wolde not this contumely, this spytefull tale, make us shewe unto suche reporters, that as long as Englyshe bodies remain in Englande they shal also fynde Englyshe stomaches, Englyshe handes, Englyshe hartes? We see verye cowardes can evyll abyde to be so called and taken: and are Englyshe men nothyng stirred to be thus counted, and of them that are in dede but very dastardes? What thyng had Englande ever that it now lacketh, bondage of the proude tyrant of Rome layde apart? Were there ever at any tyme in Englande goodlyer bodies, cleaner made, more than there be at this day? Were there ever more thinges to set hartes in courage than there be at this hour? Were there ever more rewardes for vertue? More? Nay, halfe so many, as there be nowe, sythens Englande was Englande? Were there at any tyme more evydent sygnes of Goddes favour towardes us, than have ben these many yeres? What nation canne come hyther, but we maye take ourselves, God beinge but indyfferente, abler to defende

defende our realme, thenne they to invade it? I wöll take recorde of none of our owne cronicles. Let us beleave but our enemies, let it be true that they say. Reade Froysarte, a Frenche wryter, who wolde almoste thynke it possyble that he wryteth of us? It were ryghte expedient that yonge jentyll men dydde often reade theyr fathers noble actes, wherby undoubtedlye they may bothe be encouraged to the like, and also know the weakeness of theyr enemys. We that then dyd so well, our quarrel often times beinge but for a money matter, can we thynke now to do amysse fyghtynge for the defence of religion, the restorynge of Goddes worde, the mayntenaunce of Goddes honour? Who can rede the battayle of Cressy, and not conceyve wonderful hope of victory, whan we be any thyng equally matched? If noble Edward the Thyrde coude vanquishe the Frenche Kynge, and almoste al the floure of Fraunce, they beinge as theyr owne wryters testifie viii to oone of ours, what shal noble Henry the VIII. doo, whome God, by all wayes, seketh to enhaunce? Oughte not the battayle of Poyters to remaine freshe in our memories, where an handful of Englyshe men overthrewe all the force of Fraunce? For as theyr story sayth, there durst none tarry from that fiede, but suche as neyther regarded honour ne shame. The Frenche Kynge was taken there, and well nere al the nobles of Fraunce slayne. We may forget the battayle of Agincourt, but they wöll remember, and are lyke never to forget, with howe small an army, that most prudent and victorious Kynge, Henry the Fyfte, vanquished that huge host of Frenchmen. How moche to al our comfortes may we rejoyce in the memory of the battayle, whiche most noble and vycorious Kynge Henry

the Eyghte called the *fielde des esprous*, (that is the *fielde of spurres*,) because both the French men as that daye, lefte all theyr defence, and used nothyng but their spurres, flung one in an others necke, and we also compelled to use nothyng soo moche as our spurres in pursuing them. His Hyghness was then almost with al the nobilitie of Englande, yea with al the flowre and force of our nation in Fraunce; and yet the Kyng of Scottes founde ynough at home to defende lytel Englande. He came, whan our strength was oute of the realme, he came unloked for, with great provisyon, with a puissant army. His chance might teache other prynces rather to governe well that they have, thanne to seke that they cannot come by.

“There is a prety Greke epigram, whiche saythe, a poore felawe beinge in great necessitie, moche troubeled for lacke of pence, gat hym an halter, and thoughte therewith to have made an ende of his mysery. By chaunce as he sought a tree, he founde an hourde of money. Councell here he needed none, to perswade hym to chaunge his purpose. No, he forthwith layde the halter where he founde the money. But he that hadde lodged his treasure there, not longe after commynge thither, and finding it gone and an halter at hande, thoughte the use of his money paste hym, and so used the halter. The bysshop of Rome thynketh to have a great pay here. The Cardinall thynketh so to; they may chaunce to seke hourdes, and fynde halters. They truste by this vyage, to wyne theyr spurres, perchance they may lose theyr bootes to. God be praysed, we have a prynce of invincible courage, whose hart God hath so environed with his graces, so furnished with his giftes, so strengthened with the assured

sured affyaunce of his promyses, that he wol venture
 all thynges rather than the losse of his subjectes sowles.
 And as his Hyghness wol our sowles be oute of peryll,
 soo I praye you what Kynge, sithen Kinges ruled fyrste
 this realme of England, hath made greater provision for
 the safetie of our bodies? Is it possible that any his
 gravis subjecte can refuse payne, whan his Hyghnes
 rydeth about from haven to haven, from castell to cas-
 tell, dayes and nightes devysynge all the wayes, that
 wytte can invent for our assuraunce? What charges
 is his Grace at for the fortifieng of Caley, Hammis,
 Guysnis, for the repayring of Dover haven, Dover
 castel, for building bulwarkes in the Downes, bul-
 warkes at Folkestone? What a realme woll Englande
 be, whan his Grace hath set walles, accordynge to
 the diches, that runne rounde about us? Englande
 woll than be much liker a castell than a realme. His
 Highnes fortifieth Portsmouth, Southampton, Wey-
 mouth, Portland Rode, Torre baye, Plimmouth
 Haven, Dermouth Haven, Falmouth Haven. This
 ones done, what ennemy, be he never so stronge,
 wol thinke he can invade Englande on those parties
 of it? Now that ye may know, his Highnesse careth
 for all and not for some, he fortifyeth Barwycke,
 bothe towne and castelle. Carliel towne and castel,
 setting men a worke for the repayring of Warke Cas-
 tell, Bambrough Castell, Alnwick Castell, Scarborowe
 Castell, Powmfret Castell, fortifieng also Kyngston
 upon Hul, Grimsbye uppon Humber, Lynne also shall
 be made strong, Yermouth rode fortified, two bul-
 warkes set up at Lestoffe, Alborne-hoppe in Norfolke,
 Langers poynte, Orwell haven, are to be fortified:
 ii blocke houses to be made at Filberg, iii blocke houses
 at Graves ende, whiche with many other fortresses,
 and

and munitious for this our countrey, his Grace woll shortely with all spede, to be set forward. If his Highnes doth thus diligently watche, that we maye safely slepe, spend his treasure thus largely, that we maye surely kepe our goodes, were it not our great shame to suffer his Highnes to travaile alone? Can we, beinge in most jeopardie our selves, not besturre us? Were it not our utter rebuke that his Highnes should love us better than we our selves? We must not think that we fight with ennemies, which wol be content with victorie, if they gette the over hande of us: they seke our bloude, they covet our destruction, and if they spare some, yet the sacke, the spoyle, shall touch all men.

“I woll ende with a prophesie not lately commen out of Wales, but founde in scripture in the iiii boke of Esdras. There is mention made of a proude egle, that so moche toke upon her, that al princes, al kynyngdomes were troden under her fete. This byrde, sayth the texte, made al the erth afrayde, al men trembled at her syght, all thyng became subjecte to it, no man, a long season, so hardy as to gaine-say her. But at last saythe Esdras, Loo there came out of a woode a lion, a gret pase, roring a lowd, and sayde to this saucye and mysproude egle, thy pryde is sene. God hath looked upon this proude tyme, his tyme is at an ende, the mischefes of this egle are almooste at a poynte, &c. &c.

“That prowde Rome is mente by this prowde egle: the texte is playne. Nowe by the lyon who is mente, the texte sayth nothyng. What if I contende noble Henry the VIII to be thys lyon? May I not have many conjectures to leade me this waye? Fyrste as the egle hath always ben the Romans badge, so hath
Kynges

Kynges of Englande ever more gyven the lyon in their armes: so that it can so well be applyed to none other Prince. The Venetians gyue the lyon, but their lyon commeth not oute of the wodde, but oute of the water. They dwell in water, our lyon fetcheth all his force nexte unto God, out of the woddes, our bowes, our arrowes are fetched oute of the woddes. Can not a gay cole to our hartes, whan our lyon sayd, 'Hens proude egle, appere no more here to England.' Went there not sondry greate lumpes of hevynes from oure hartes, whan we that were wont to dreade nothyng so moche as the mysproude judgement of the egle, begunne to refuse mercy and forgyvenes at his hande, and to seke it of hym, whiche made us, and is mercy it selfe, and the only forgyver of synnes? God sayth a lion shall teare this tirantes auctorite in peces—God sayth, a wynde shal shake hym out of his cheyer: shall we not thynke this lyon, this wynde, to be our soveraygne, our kynge, whiche firste of all princes durst take hym by the bosome? Let this yelling egle approche towarde us, let her come with all her hyrds about her, let a traytour carry her standard, doth not God say her wynges shall be cut, her kyngedom waxe feble, the lyon waxe stronge, and save the residue of Goddes people, filling them full of joye and comfort, even while the worlde endureth. Let us, let us therefore worke lustely now, we shall play for ever hereafter. Let us fight this one felde with Englysshe handes, and Englysshe hartes, perpetuall quietnes, rest, peace, victorie, honour, welthe, all is owers."

J. H. M.

ART.

ART. X. *A brieve Register in meter, containing the Names and patient suffrings of the Martyrs and members of Jesus Christ, afflicted, tormented, and cruelly burned here in England, in the time of Q. Marie, together with the yeere, moneth, day, and place of their martyrdomes. Newly imprinted at the earnest request of divers godly and wel disposed Citizens of London. Imprinted at London by Simon Stafford, and are to be sold by E. Venge, dwelling at the Black Bull neere to the Three Cranes in the Vinetree. 1599. 12mo. black letter, not paged.*

“To the gentle Reader, mercy and peace.

“May it please thee, gentle Reader, to take in good woorth, this short and simple Register, containing the names of divers, both men, women, and virgins, which for the profession of Christ, their captaine, were most miserably tormented, imprisoned, and executed, in the time of Queene Marie, together with the yeare, moneth, and day of their sufferings, which are plainly shewed unto thee in their fit places after this manner. This ¶ at any line’s end, wheresoever it standeth, doth signifie the changing of the yeere; the twelve letters of the alphabet do shewe unto thee the twelve moneths, whereby thou mayest easily finde the yeare, moneth, and day, wherein any of them suffered. Such as it is, I commend unto thee, onely judge well. Farewell.”

This singularly curious poem is not mentioned in “Ames’s General History of Printing,” nor can I find the

the least information relative to it, in any of those sources to which I have referred, as most likely to afford it. I have subjoined the following extracts as specimens of the author's style and versification.

"The Register of the Martyrs.

1555.

" When raging raygne of tyrants stout
 Causeless did cruelly conspire
 To rend and roote the simple out B
 With furious force of sword and fire,
 When man and wife were put to death,
 We wish't for our Queene Elizabeth,

1555.

4. When *Rogers* rufully was brent,
 8. When *Sanders* did the like sustayne,
 When faithful *Farrar* forth was sent B
 His life to lose with grievous payne,
 22. When constant *Hooper* dyed the death,
 We wish't for our Elizabeth.

1555.

16. When learned *Ridley* and *Latimer*,
 Without regard were swiftly slaine,
 When furious foes could not confer K
 But with revenge and mortall paine,
 When these two fathers were put to death
 We wish't for our Elizabeth.

1556.

12. When constant *Cranmer* lost his life
 And held his hand into the fire; C
 When streames of teares for him were ripe,
 And yet did misse their just desire;

When

When popish power put him to death,
We wish't for our Elizabeth.

Our wished wealth hath brought us peace,
Our joy is full, our hope obtained,
The blazing brands of fire do cease,
The slaying sword also restrained,
The simple sheepe preserved from death
By our good Queene Elizabeth.

Pray we therefore both night and day
For her Highnes as we be bound,
O Lord preserve this Branch of Bay,
And all her foes with force confound,
Here long to live, and after death,
Receive our Queene Elizabeth.

Amen."

J. H. M.

ART. XI. *A Conference about the next succession to the Crowne of England, divided into two partes. Whereof the First conteyneth the discourse of a Civill Lawyer, how and in what manner propinquity of blood is to be preferred. And the Second the speech of a Temporall Lawyer, about the particuler titles of all such as do or may pretende within Inglande, or without, to the next succession. Whereunto is also added a new and perfect arbor or genealogie of the discents of all the kinges and princes of England, from the Conquest unto this day, whereby each man's pretence is made more plaine. Directed to the Right Honorable the Earle*

Earle of Essex, of her Majestie's Privy Councell, and of the most noble order of the Garter. Published by R. Doleman. Imprinted at N. with Licence. 1594, 8vo. The First Part, pp. 220. The Second Part, pp. 267.

This is a singular book, which I believe is scarce, but whether scarce or not, is well worth the attention of inquisitive minds, as it contains very many exceedingly curious historical and genealogical particulars. The name of *Doleman* is fictitious, and it is understood to have been the production of the noted jesuit, Robert Parsons—at least in conjunction with Cardinal Allen, and Sir Francis Englefield.* The doctrines contained in the First Part are most grossly seditious and unconstitutional; and it was considered at the time a most heinous publication, though the notion prevalent in Wood's time, that it was enacted that any person in whose house it should be found, would be deemed guilty of high treason, does not seem to have been true. The doctrine of *cashiering* kings has been so completely exploded in this country by the wisdom of a sound, enlightened, and loyal people, that its exposition serves only to excite scorn and indignation. And at no time could such weak positions be less dangerous, than at a period when we live under a most virtuous and constitutional monarch, who by his wisdom and unexampled firmness has shewn himself the father of his people, the anxious supporter of their rights, and the defender of their religion and liberties against sophistry, corrupt intrigue, servile submission, and open and daring threats.

* Herbert, III. 1725.

But

But so adapted were the contents of the First Part of this book to the purposes of the King-killers in the time of Charles I. that it was reprinted by Robert Ibbotson, living in Smithfield, under this title: *Several Speeches made at a Conference, or Several Speeches delivered at a Conference concerning the power of Parliaments to proceed against their King for Misgovernment. Lond. 1648, ten sheets, 4to.* It is said to have been edited by Walker, an ironmonger, originally a cowherd, and afterwards in 1649 a presbyterian minister, who wrote *The Perfect Occurrences*—and to have been printed at the charge of Parliament, who paid thirty pounds for it. What uses were afterwards made of this tract at the time of agitating the Exclusion Bill against James II. &c. &c. may be seen in Wood's *Athenæ*, I. 359, 360.

The original work was answered by Sir John Hayward, LL.D. Anno 1603, under this title; *The right of Succession asserted, &c.*

“ *The Contentes of the First Parte.*

“ The Preface conteyning the occasion of this treatise; with the subject, purpose, and partes thereof.

“ That succession to government by neerness of bloode is not by law of nature, or divine; but only by humane and positive lawes of every particuler common wealth, and consequently may upon just causes be altered by the same. Cap. i. fol. 1.

“ Of the particuler forme of monarchies and kingdomes, and the different lawes wherby they are to be obteyned, holden, and governed in divers countries according

ording as ech commonwealth hath chosen and established. Cap. ii. fol. 15.

“Of the great reverence and respect dew to kings, and yet how divers of them, have bene lawfully chastised by their commonwealthes for their misgovernment, and of the good and prosperous successe that God commonly hath given to the same, and much more to the putting back of an unworthie pretender. Cap. iii. fol. 37.

“Wherein consisteth principally the lawfulness of proceeding against Princes, which in the former chapter is mentioned, what interest Princes have in their subject's goodes or lives; how othes do bynde or may be broken by subjects towards their Princes: and finally the difference between a good King and a Tyrant. Cap. iv. fol. 63.

“Of the coronation of Princes, and manner of their admitting to their authority, and the othes which they do make in the same, unto the commonwealth, for their good government. Cap. v. fol. 82.

“What is dew to only succession by birth, and what interest or right an heyre apparent hath to the Crowne, before he is crowned, or admitted by the commonwealth, and how justly he may be put back, if he have not the partes requisite. Cap. vi. fol. 121.

“How the next in succession by propinquity of bloode, have oftentimes bin put back by the commonwealth, and others further admitted in their places, even in those kingdomes where succession prevaieth, with many examples of the kingdomes of Israel and Spayne. Cap. vii. fol. 140.

“Of divers other examples out of the states of France and England, for prooffe that the next in blood

are sometymes put back from succession, and how God hath approved the same with good successe. Cap. viii. fol. 164.

“What are the principall points which a commonwealth ought to respect in admitting or excluding any Prince; wherein is handled largely also of the diversitie of religions, and other such causes. Cap. ix. fol. 197.”

“The Contents of the Second Booke.”

“The Preface with the intention and protestation of the Lawyer to treat this matter without the hurt or prejudice of any.

“Of divers bookes and treatises that have bin writtin heretofore about the titles of such as pretende the crowne of England, and what they do conteyne in favour or disfavour of divers pretendors. Cap. i. fol. 1.

“Of the succession of the Crowne of England from the Conquest unto the tyme of King Edward the Third, with the beginning of three principal linages of the English blood royal, dispersed into the houses of Britanie, Lancaster, and Yorke. Cap. ii. fol. 12.

“Of the succession of English Kings from King Edward the Third unto our dayes, with the particuler causes of dissention betweene the families of Yorke and Lancaster more largely declared. Cap. iii. fol. 37.

“Of the great and general controversie and contention betweene the said two houses royal of Lancaster and Yorke, and which of them may seeme to have had the better rights to the Crowne, by way of succession. Cap. iv. fol. 56.

“Of five principal and particuler houses or linages, that

that do or may pretend the Crowne of England at this day, which are the houses of Scotland, of Suffolck, of Clarence, of Britanie, and of Portugal; and first of al the house of Scotland, which conteyneth the pretensions of the King of Scotts, and of the Lady Arbella. Cap. v. fol. 107.

“Of the house of Suffolke, conteyning the claymes aswel of the Countesse of Darby and of her children, as also of the children of the Earle of Hartfort. Cap. vi. fol. 130.

“Of the houses of Clarence and Britany, which conteyneth the claymes of the Earle of Huntington, and of the Lady Infanta of Spayne, and others of these two families. Cap. vii. fol. 141.

“Of the house of Portugall, which conteyneth the claymes as well of the King and Prince of Spayne to the succession of England, as also of the Duke of Parma and Braganza by the house of Lancaster. Cap. viii. fol. 160.

“Whether it be better to be under a forraine or home-borne Prince, and whether under a great and mightie Monarch, or under a little Prince or King. Cap. ix. fol. 193.

“Of certayne other secondary or collateral lines, and how extreme doubtfull al the pretences be, and which of all thease pretenders are most like by probability to prevaile in the end, and to get the crowne of England. Cap. ix. fol. 233.”

[To be continued.]

ART. XII. *The Nightingale warbling forth her owne Disaster: or the Rape of Philomela. Newly written in English verse, by Martin Parker. London: Printed by G. P. for Wm. Cooke, and are to be sold at his shop neere Furneivals Inne Gate in Holbourne. 1632. 12mo.*

This is the tale of Philomel paraphrastically versified from the sixth book of Ovid's *Metamorphoses*, and dedicated to Henry Parker, Lord Morley and Mount-Eagle, "the patterne and patrone of curtesie." Then follows an epistle deprecatory,

"To the judicious Reader.

"I am not ignorant, courteous reader, of the old adage, 'He that seeks to please all men shall never finish his task:' for there is no piece so accurately done, but some (either through ignorance or envie) will espie conceited faults in it: let Apelles draw his picture with never so much art and judgement, the cobbler will find a hole in his coate: let an author write as learnedly as Homer (were it possible) he shall be subject to the cavilling censure of Zoilus. No marvell then if I, the most unperfect vassall of the Muses, be scoft for my endeavour; when the best deserving artist is not free. But my hope is, that though I be condemned by the ignorant Momus or envious critick, I shall be bayl'd by the learned and judicious, to whom I only send my book. For the rest, as they cannot be bar'd from reading, so I will not hinder them from their owne opinions: which when they have, their gaine is little and my losse is lesse. If my *Nightingale's*

gale's song please the honest and intellectuall man, she hath her wish: for she sings not to please knaves and fooles: nor can they hurt her much; unlesse they shoote her dead with the arrowes of aspersion. But I thinke none is so inhumane to hurt, much lesse to kill, a Nightingale; therefore she is confident of her safety, and dares adventure into the world to warble forth her owne disaster. I have endeavoured (as her secretary) to pen her song, with as much skill as my little learning can produce: wherein if I have pleased the fancy of the understanding reader, I have hit the white, and gained the fruition of my hopes; if not, all my poetry is quite kild in the egge. Therefore, good reader, for the love thou bearest to the Muses, judge charitably now, that I may be animated to proceede, to thy future profit and pleasure: which hoping thou wilt doe, I commit thee to the tuition of thy Maker; and rest

Thine, if now, ever hereafter,

MARTIN PARKER."

This Martin Parker, the Nightingale's secretary, as he terms himself, was, according to contemporary information, "the ballad maker and laureat of London."* Ritson pronounced him "a Grub-street scribler, and great ballad-monger of Charles the First's time:† but Ritson, possibly, might have softened this stigma, had he met with the present poem, or had he known that Martin Parker was the author ‡ of

* See Naps on Parnassus, 1658, signat. A 7. Flecknoe also says, in a Whimsey, printed at the end of his Miscellanea, 1653, "Inspir'd with the spirit of ballating, I shall sing in *Martin Parker's* veyn."

† See Ancient English Songs, 1790, p. 239.

‡ This is ascertained from *The Gossip's Feast, or Morrall Tales*, 1647, which, after a loyal ballad in praise of King Charles, thus proceeds—"The

of those original words *When the King enjoys his own again*, “the most famous and popular air ever heard of in this country.”*

By Martin Parker the true tale of Robin Hood was written in verse, and probably printed in 1631:†—it has been reprinted by Ritson from a black-letter copy in 1686. The true story of Guy, Earle of Warwicke, in prose, by Martin Parker, was entered at Stationers’ Hall in 1640. By the same writer a ballad entitled “John and Joan, or a mad couple well met,” is given by Ritson, in *Ancient Songs*, p. 239. Dr. Percy, before his *Reliques*, p. xcix, enumerates the *Garland of withered roses* by Martin Parker, among the b. l. *Penny Merriments*: and in the mock romance of *Don Zara del Fogo*, 1656, a marginal note speaks of Martin Parker’s heroic poem called *Valentine and Orson*.

But it is time to return to the production now before me, and supply a few stanzas therefrom, as a specimen of the metre. Philomel, in her own person, thus relates the triple transformation contrived by the Roman poet.

“ I, *Philomel*, turn d to a *Nightingale*,
Fled to the woods, and ’gainst a bryer or thorne
I sit, and warble out my mournfull tale;
To sleepe I alwaies have with heed forborne,
But sweetly sing at evening, noone, and morne:

gossips were well pleased with the contents of this antient ballad, and Gammer Gowty-legs replyed ‘ By my faith, *Martin Parker* never got a fairer brat: no, not when he pen’d that sweet ballad, *When the King enjoys his own again*.’”

* See Ritson’s *Ancient Songs*, p. 229, where he speaks of a new set of words, written to the same tune, at the Restoration. A song, concerning *Mercurius Britannicus*, adapted to this tune may be found at the end of a satirical catechism betwixt a Newter and a Round-head, 1648.

† See Notes and Illustrations to Ritson’s *Life of Robin Hood*, p. xlix.

No time yields rest unto my dulcide throat,
But still I ply my lachrimable throat.*

My sister *Progne* metamorphos'd was
Into a Swallow, as the poet † sayes:

Both of us, all the winter-time doe passe

Unseene of any, till Hyperion's rayes

Increase in hot influence, and the dayes

Are drawne in length by Nature's annual course;

The swallow is a signe of summer's force.

Tereus was made a Lapwing; he doth cry

For his sonne *Itis*, as aloft he flyes;

Which words, being reverst, doe signifie

Tis I; who by one horrid enterprise

Did cause such floods of mischief to arise:

My wife, her sister, and my owne deare child,

I have quite overthrone,—oh, monster wild!

The reason why the poet sayes, we three

(I and my sister, with her husband) were

Transformed into birds, was cause that we

Were all unworthy humane shapes to beare,

As by our deedes prodigious doth appeare:

The morall of the story is the chiefe;

As for the changing formes, 'tis past beleife."

T. P.

ART. XIII. *The Banquet of Dainties.* b. l. 12mo.

The copy of this little tract now before me, and the only one I have seen, has neither title-page nor colophon, from the want of a leaf at each end.

The above is the running title. ‡ Sign. A ii is occu-

* A misprint perhaps for *note*.

† Ovid.

‡ It seems to have been licensed to T. Hacket, in 1566, under this title: *The Banquett of Dainties, for all suche gestes that love moderatt dyate*. See Herbert, p. 899.

pied by "Invocatio Authoris in auxilium." This is succeeded by a dull dialogue poem, which extends to nineteen leaves, and is entitled "Demosthenes, the Mayster of the Banquet; Sosia, his stewarde." The former instructs Sosia to provide the following cates for his wedding-banquet with Science.

"I pray thee zealously, my friende,
Search out the very best;
For peerles dames I doe intend
Shall be my 'poynted gest.

Both pheasant, plover, larke, and quail,
With rabbet, succors yong,
Of dainties these let me not fayle,
With other rares among:

As marchpaine, cheese, and ginger greene,
With sucket pleasaunt sweete,
Blauncht almonds as in court is seene,
For princely ladyes meete.

Stewde proynes, conserve of cherries red,
Peares, biskets, suger fine,
With nectar dulce, since I am wedde
By voice of Muses nine."

"*Sosia.*

"What junckets call ye these, I pray,
No dainties can they seeme;
For vulgar sort, from day to day,
As common them esteeme:

They serve as foode for to sustaine
The hungrie corps withall;
So that the nimphes from them refraine,
As we refrayne from gall."

Sapientia

Sapientia and Castitas become occasional interlocutors: but their conversation is very inanimate, and the whole poetical banquet very insipid.

T. P.

ART. XIV. *Musæus, on the Loves of Hero and Leander; with annotations upon the originall. By Sir Robert Stapylton, Knight, Gentleman of the Priuie Chamber to the Prince. Musæum ante omnes. Virg. London: Printed for F. B. for Humphrey Mosley, and are to be sold at his shop at the Princes Armes in Saint Pauls Church-yard. 1647. 12mo.*

An account of the author may be found in the *Biographia Dramatica*; he died in 1669. Langbaine presumed him still living in 1691, and describes his writings as universally admired; and that “whilst Musæus and Juvenal are in esteem with the learned, Sir Robert’s fame will still survive; the translation of those two famous authors, having placed his name in the temple of immortality.” The epistle dedicatory is inscribed to Henry lord marquisse of Dorchester, earle of Kingston, &c. and one of the lords of his majesties most honourable privie counsell.

“My lord; the secret love of Hero and Leander, first brought to light in the pure Greek of divine Musæus, was afterward new moulded in Latin by the fluent Ovid; in imitation of whose Epistles, the most eminent poets of all climates have (in their native languages), written upon this subject so many paraphrases and essays, that like the numerous
streams

streams of Nile, they almost overflow the remembrance of their fountains. I confess the report of poems borrowed from Musæus, made so great a noyse, that to me the author had beene lost in the crowd of imitators, if I had not heard his soft lines sweetned by your lordship's accent; but then, I could not be satisfied till I made triall how the Greek would go in English; my intent being to translate and dedicate it privately to your lordship. The translation was forthwith dispatched, the dedication is now presented; but the intended privacy lay not in my power; for my acquaintance (who would know what I was doing), had ingaged me for so many copies, that I held it my safest course, rather to venture upon the printer's pardonable errors, then to runne the hazzard of gross mistakes in ignorant transcribers. Yet, as I could not make it altogether private, so I meant it should not be altogether publique; and therefore at first I suffered no more to be printed, then the just number promised. But now finding so many friends, as challeng not a few copies, but a whole impression; I am forced to answer them, as Pisistratus did his sons, that I have done my best to convert them to my opinion, but since I cannot prevail, I am resolved to be of theirs; and for their sake, what I writ for my private exercise, shall be exposed to common censure. Yet among the crowd of readers, if some pretending critick shall assault me, I shall smile to see him retire with double speed, beholding the name of the illustrious and learned person that privileges your lordship's most humble servant, Robert Stapylton."

In an address "to the ladies," the author says, "of late, under the counterfeit name of love, such a
vast

vast multitude of wanton bookes have been brought to kiss, or rather soyle, the hands of ladies," that he fears they will be startled at a love-poem, as Musæus has entitled this; but the pure and innocent love it treats of, is consistent with the "time's modesty." That the epistles Ovid fancied them to enterchange is annexed to the original history, that they may see two, the greatest masters of Greek and Latin poësy, using their art upon one subject.

"To the gentlemen," is a short address, noticing six different persons of the name of Musæus; "for my part, I dare not affirme any of them to be the Musæus that writ Hero and Leander:* but this I dare boldly say, whosoever writ it, had the gifts and endowments of them all; for his language might have become Musæus the grammarian; his knowledge in passions and affections, Musæus the philosopher; and the divinity of his verses, the first and great Musæus, that dedicated his Hymne of God to Orpheus."

A description of Sestos & Abydos precedes the poem.

The following account of some of the translations of this celebrated work, is principally taken from notes written by the late G. Steevens and I. Reed.

John Wolfe, in Sept. 1593, entered at Stationer's-hall, "a booke, entitled Hero and Leander; being an amorous poem devised by Christopher Marlow."

Again, in 1597, "a Booke in English, called Hero and Leander."

Andrew Harris entered, in April 1598, "the seconde parte of Hero and Leander by [for] Henry Petowe."

* Mr. Warton considers this work as the elegant prolusion of an unknown sophist of Alexandria. History of English Poetry, III. 434.

In the same year, "Hero and Leander, by Christopher Marlowe," was printed by Adam Islip, for Edward Blunt.

In 1600, it was printed by John Flasket, 4to.

Musæus' poem of Hero and Leander, imitated by Christopher Marlow, and finished by Geo. Chapman, 1606, 4to.

In 1647, the translation by Stapylton.

Musæi, Moschi et Bionis, quæ extant omnia, quibus accessere quædam selectiora Theocriti Eidyllia. Autore Davide Whitfordo, Londini, M.DC. LV. 4to.

"Musæus of Hero and Leander," printed in Mrs. Behn's Miscellany, "being a collection of poems by several hands, together with reflections on morality, or Seneca unmasked," 1685, 8vo.

"Lusus Amatorius sive Musæi poema de Herone et Leandro, e Græca in Latinam linguam translatum, authore C. B. (Charles Blake), 1694, 4to.

An English translation, by Mr. Russell, in Fenton's Oxford and Cambridge Miscellany, p. 195.

The poem of Musæus, on the loves of Hero and Leander, paraphrased into English heroick verse, by Alexander Stopford Catcott, dedicated to lady M. W. Montagu. Oxford, 1715, 8vo.

Hero and Leander, translated by Lewis Theobald, printed in the Grove, 1721, 8vo.

A translation by Lawrence Eusden.

The loves of Hero and Leander, translated by James Sterling. Printed in his poetical works at Dublin, 1734, 8vo. Vol. I. p. 57.

Again, by R. Luck, A. M. master of Barnstable school, and printed in a miscellany by him, 1736, 8vo.

The

The Loves of Hero and Leander translated from the Greek of Musæus, by G. Bally, Fellow of King's College, Cambridge, 1747, 4to. with a poetical dedication to a Lady.

Again, by J. Slade, 1753, 4to, with an advertisement, implying, that had the translator known of there being one prior to his, he never would have attempted it. Dedicated "to his grace George duke of St. Albans."

A translation by Francis Fawkes, 1760, 12mo.

Translated into blank verse, by Edward Burnaby Greene, 1773, 4to. Inscribed to the memory of William Falconer, the author of the Shipwreck, in eighteen lines, and with a preface.

"Musæus. The Loves of Hero and Leander. London, printed by W. Bulmer and Co." 1797, 4to. by G. C. Bedford, Esquire. Of this elegant publication, having the original Greek text, "typis Gulielmi Martin," on the alternate pages, only a few copies were printed, and privately distributed.

A translation, by J. B. S. Morritt, Esquire, in "Miscellaneous Translations of the Minor Greek Poets," 1802, 8vo.

Stapylton's is a close laboured translation; and in attempting to give the sense of the original in nearly the same limits,* the strength of the line renders it harsh and displeasing. The following is a fair specimen; and, as the description of Hero, one of the most interesting parts of the poem:

"Now through the temple virgin-Hero past,
And from her face a lovely splendour cast;

* Original, 341 lines. Sir Rob. Stapylton, 352. Mr. Slade, 409. Mr. Greene, 436. Mr. Bedford, 516. Mr. Bally, 533.

Like the cleare moon when rising she's beheld,
 Her snowy cheekes in scarlet circles swell'd :
 So lookes the blowing damask rose, you'd swear
 Hero a garden full of roses were.
 She blush't all over ; in the polish'd stone
 Beneath the pure white, damask roses shone.
 From her flow'd many graces ; then of old
 They ly'd, that men but of three graces told.
 For in each smiling eye of Hero sprung
 A hundred graces : thus said every tongue,
 Venus hath now a priestesse worthy her ;
 All men this maide before her sex preferre.
 Venus's priestesse a new Venus seemes,
 So her the heart of conquer'd youth esteemes ;
 Nor was there any, but he Hero lov'd,
 And wish't she were his bride : where e're she mov'd
 Through the strong fabrick of that sacred place,
 All eyes, all hearts, and longings went her pace.

After the lapse of an exact century, in 1747, the
 same passage is thus given by Bally :

Now Hero to her charge herself address'd,
 And stood in majesty of form confest ;
 Along the shrine now mov'd with graceful tread,
 And from her beamy eyes mild lustre shed ;
 So looks the bright-orb'd regent of the night,
 When thro' the gloom she shoots her silver light ;
 Amidst her bloomy cheeks unsullied snow,
 In pleasing contrast spread the crimson glow ;
 So from the expanding cup the infant rose
 In double pride, and blended tincture, blows.
 Her ev'ry limb in ev'ry charm array'd,
 Hero a flow'r-enamel'd mead display'd.
 White robes conceal'd not her vermilion skin ;
 Translucent roses glitter'd from within.

Where'er

Where'er she walk'd, she breath'd so sweet perfume,
 Beneath her footsteps vi'lets seem'd to bloom.
 Exhaustless graces all around she flung;
 Only of three, old fabling poets sung:
 But when fair Hero smiling glances threw,
 From each love-darting orb a hundred graces flew.
 Fit priestess she, and worthy Beauty's queen,
 Who equal beauties open'd in her mien!
 With her no virgin dar'd contest the prize,
 The brightest yielded to her brighter eyes;
 Such heav'nly rays from ev'ry feature stream'd,
 Servant of Venus, Venus' self she seem'd.
 Quick through each swain the soft contagion stole;
 The charmer glided to the raptur'd soul.
 No youth but sigh'd those balmy joys to taste,
 Which in the circle of her arms were plac'd.
 Each motion made the growing passion swell;
 No random glance she threw, but lovers fell.
 Where'er she mov'd along the splendid fane,
 With hearts and eyes pursu'd the gallant train."

Having selected the last specimen from a conjunction of time, and the further advance of half that period producing the more polished metre of a modern version, to conclude this portion of the article, I shall presume to transcribe the same passage from Mr. Bedford's translation.

" Now while fair Hero leads the pious train,
 Her eye's bright radiance sparkles through the fane,
 As when the moon, chaste mistress of the night,
 Sheds all around a clear, yet modest light.
 The ruddy blushes on her cheeks that glow,
 Fade in the whiteness of surrounding snow;
 As pale the edges of the rose are seen,
 When the bud breaks from the encircling green.

And

And as she treads, beneath her vestments clear,
 The mingled flowers in varied tints appear.
 So o'er her dress, while sportive fancy stray'd,
 A bower of roses seem'd the beauteous maid
 Ease flows in all her limbs.—In ancient days,
 Three Graces only claim'd the meed of praise;
 Who fix'd their numbers thus, had never seen
 The beauteous servant of the Cyprian queen:
 For in her eyes, where smiles and pleasure dance,
 A hundred graces brighten every glance.
 Ah! wisely Venus such a priestess chose,
 Who far beyond her sex in beauty rose;
 Who, as another goddess, seem'd to shine,
 And while she worshipp'd was herself divine!
 Fired with her charms, no youth but own'd his pain,
 No youth but strove the virgin's love to gain;
 Nor saw her move, but panted to enjoy
 Such matchless beauty in a nymph so coy.
 As through the admiring crowd, with pious haste,
 To deck the altar's splendid pile she pass'd,
 Each thought abstracted from devotion fled,
 Each heart but follow'd where the senses led."

Stapylton added to his work a translation of
*Leander's Letter to Hero, and her Answer; taken
 out of Ovid; with annotations, by Sir Robert
 Stapylton, Knight, Gentleman of the Privie
 Chamber to the Prince.*

"—— quis enim modus adsit Amori."

*London: Printed by F. B. for Humphrey Mosley,
 and are to be sold at his shop at the Princes Armes
 in Saint Pauls Church yard. 1647.*

The

The Epistle Dedicatory is addressed “to my deare wife, the lady Stapylton. My love, perhaps the wits may be as much offended at men for writing to, as walking with their owne wives: neither is in fashion, I confesse, but sure they would exceedingly well become our age. Indeed, gifts between man and wife were prohibited by the Roman legislator; yet hee intended not to destroy kindness by a law, but to declare community in marriage, where both have equal proprieties, in that which either is possessed of; and even in reason, the ground of law, he that makes a present to his wife, offers an injury in a complement; for he intitles her to that by his gift, which is her’s in her owne right. I will not therefore so much transgress, as to say, I give thee my English of Leander’s epistle and Hero’s answer; for that were to imply an expectation of receiving thanks, for what was thy own as soon as mine; all that (by prefixing of thy name), I pretend to, is first, to shew the world how sensible I am of thy love, expressed to me in both fortunes; the latter being lively represented in these letters that past between husband and wife divided by a storm. In the next place, I shew thee, how I spent part of that time, when I had nothing left, but (what Fortune could not take away), some hours for study, wherein I enjoyed myself as much as I could, in thy absence. Lastly, I do an honour to my authour; for I dare boldly say, the strictest and most rigid modesty will not scruple to read a passion writ by Ovid, where his name is placed so near to thine, which nothing unchast durst ever be so impudent to approach. And if my augury deceive me not, the goodness of the times is such, that the lady I send to bear thee company, Hero, will be studied by thy sex in general; her vertue drawn into pre-

sident, and the greatest modesties discovered in the greatest beauties; teaching the bold pretenders to their favour, to court them, not in lewd unmanly verse (the *new-sickness* of the mind), but in Leander's primitive way of wooing, timorous blushes, noble undertakings, and gallant performances; but all of the vertuous ancient strain, such as this, wherein Ovid himself presumed not to use one lascivious syllable; and if the muse of so incomparable a wit, presumed not upon a looser flight when his subject was the fair dead Sestian; how dare our puny Aretines draw a wanton line, when they write of Hero's yet alive? I hope this pattern will ruin their design; to which good purpose, if my poor endeavours may conduce, I must account them seasonably bestowed. Howsoever, I shall not repent me, since they are crowned with so desired success, that they publish me, as I am, thy most affectionate husband, Robert Stapylton."

In the preface, delight and virtue, and reducing love stories to their primitive purity, he says, is "the reason that induced me (after I had taken my leave of poetry), to suffer this impression: and yet I hope it would be favourably received, if it were only, like heaving of the log in navigation, drawn up to shew you (as worthy Mr. Sandys did), how many leagues we have sailed in language, since you read in old English verse,

Of bodyes chang'd to sundry shapes I purpose* for to
treate, [wondrous feate,)

Ye gods vouchsafe (for ye are they that wrought this
To further this mine enterprise"——

* Of shapes transform'd to bodies strange I purpose, &c, ed. 1587.

This passage, though unnoticed, is from Golding's Ovid. In addition to the several translations from Musæus and Ovid, the story was also worked into a dramatic piece by Stapylton; and published with prologue and epilogue, in 1669; but whether ever performed, is uncertain.

Conduit street.

J.H.

ART. XV. *The preceptes of Warre set forth by James the Erle of Purlilia, and translated into Englysh by Peter Betham. 1544.*

“ Though peace be a vertue, that
vertues dothe excell,

Yet mayst thou boldely fyght, in
a iuste quarrell.”

Col. *Imprynted at London, in the Olde Jewery, by Edwarde Whytchurche. Cum priuilegio ad imprimendum solum. These bookes are to be solde at the West dore of Pauls, by William Telotson. 100 leaves. 8vo. b. l.*

“ The Epistle, to the Ryghte Honourable Syr Thomas Audeleye, Knyght, Lorde Audeley of Walden and Lorde Chauncelour of Englande, Peter Betham wisheth health and continuaunce of honour.” After assigning as a reason for inscribing such a work to his Lordship, the proof that a wise counsellor is equal to a valiant captain, the translator proceeds—“ Nowe Ryght Honorable Lorde, none upryght reader can blame me, that wisdome is so set alofte, and enhaunced, which so moche surmounteth strengthe, whan greater renoume,

is due to the polytike counsaylour, then to the stronge man of armes. Whyche thyng is daylye seen in our warres, and in the noble captaynes of thys realme, whose straunge sleighes and feates of warre, yf any man wyl go abowte to brynge togyther, and make a booke thereof, he shulde playnely shewe that the youthe of Englande doth so floryshe in warlye knowe-
 leage, that they passe all other bothe Grekes and Romans to thys daye. Thus, whan the laude of chyvaldrye doeth so clerely shyne in a wyse counsaylour, I shall desyre youre Lordeshyppe to take in good worth thys my simple doyng, in whyche I have done my diligence to content your Lordeshyppe and satisfy the nobilitye and gentrye of Englande, as well in the termes as in the sentences, whom I do moste hartelye wysse, that thys translation maye please, the whyche to reade theye shall be the rather drawen, whan that thyng shalbe taught here in lessons, the which is shewed to be done in dede, in the booke of Julius Frontinus, whyche is translated by the well learned Morison a man of swete and eloquent spekyng, so that the feates of war, there done and tolde by histories, doo prove these precepts of chyvaldrye, for the moste parte in everye place. That booke is worthy to be red of all them that be chyvaldrous, and covette to wyne renoume in warfare, whych is wyth feate termes adourned, to the everlyving praise of the translatour. I se it tyme to make an end, lest my epistle waxe overmoch, yet I wil be bolde under your Lordeshyppe's license, somethyng to wander from my fyrst mattyer, and to speake a lyttle of the translatours of thys age, whych after my pore judgement do marre and misframe our Englysshe tounge, through theyr termes unnede-
 fullye

fullye borrowed of other languages. For lyke as the carpenter that goth abowte hys worke, doth occupye for the moste parte hys owne instrumentes, and hath lyttle nede to borowe of any other craftesman; so I thynke that all translatours ought to use the usuall termes of our Englysshe tounge, whiche of it selfe is ryche and plentyfull, and not to breke wythout all judgemente in to the boundes of the Latyn tounge to steale termes of it, as yf our Englysshe tounge, had not in hymselfe suffysaunce of woordes, to set fourth all our speakynges. But suche as do unadvisedly desyre other tong termes, woulde be taken (to my judgement) as authours of our woordes, therby to enlarge our language, (whyche rather they do make poore and barrayne) so that manye good mattyers be dusked and defaced, wyth theyr newe borrowed ynkehorne termes, and the common people of Englande do not understand the wrytynges, ne yet the speache of them, for theyr trycke termes of theyr owne brayn shaped. These men thinke all theyr owne doynges woorthye greatest prayse, whan that some of them be well done.

“ Yet lette no man thyncke, that I doo damne all usual termes borrowed of other tounes, whan I doo well knowe that one tounge is interlaced with an other. But nowe to be shorte, I take them beste Englysshe men, which folowe Chaucer, and other olde wryters, in whyche study the nobles, and gentle men of Englande, are worthye to be praysed, whan they endeouvre to brynge agayne this owne clennes, oure Englysshe tounge, and playnelye to speake wyth our owne termes, as our [f] athers dyd before us, which men I coulde
f 3
reherce

reherce by name, but that I shulde be thought to flatter. The dead I maye well prayse.

“Wyate was a worthyē floure of our tounge, as appereth by the mournefulle ballet made of hys death in Englysshe, whyche is mooste wittye, fyne, and eloquent.”

This mode of praising the dead by extolling the wit and eloquence of a living author is rather Hibernical. Lord Surrey wrote three poems on that occasion, and there is an epitaph upon Wyatt preserved in the Harleian MSS. 78, by Sir Anthony Sentleger, either of which might have been printed on a broad side, immediately after the poet's death, and form the subject of the present allusion.

The Epistle concludes “In the moneth of Decembre, 1543,” then

“*Thomas Phayer.*”

“Chyefest is peace, but yf by extremetye

Thou be enforced to fyght for thyne owne,

Learne here the science and actes of chyvaldrye,

Pollicies, and privities to many men unknowen;

Wherby thyne enemye may be overthrowen;

In suche a necessitie shalt thou never fynde

Suche an other treasure: kepe it wel in mynde.”

These lines are over the royal arms, beneath “Rex in eternum vive.” Then three pages of “Fautes escaped in the printyng through overmoche haste.” The work has for running-title “Of feates of warre;” and is divided into two parts; the first containing 204, and the last 85 precepts or chapters. It displays advantages derivable from art, cunning, and chicanery, rather than the bold, manly, and high bearing defiance
and

and onset of cnivalry, which, by the epistle, might be expected.

At chapter (iii) where "it is mete for yonge men in theyr youth to practyse martiall feates," as "to shote in hande gunnes, and crosse bowes; to cast dartes; and charge gunnes; to cary swerd and tergate, and somtyme with his marrowes to raunge lyke a man of armes, to resemble a battayle," there is the following marginal note; "the youth of Englande doth vie in theyre playinges a warrelike sport and resemble of battayle, whiche is called England and Scotland."

The original work had a dedication, which appears to be omitted, as it concluded "Thus endeth the booke of James the Erle of Purlilie, dedicated to Kynge Ferdinandus, in the yeare of our Lorde M. D. xxvii."

The translator adds "one precept of warre," on victualing our own army; "for Englyshmen of our nature be not content with so lyttle meate and scarce foode, as other men borne in the hye cuntryes be; for whych cause, theyr strength is weakened, when that they lacke feedyng, according to the saying of Polidore, whiche sayth, that none armys, never so great, is able to withstande a garrison of Englyshe men at the fyrste brounte and begynnyng of theyr warres. Whych saying maye thus be true, yf they have not suche plentie of vytayles to suffyce theyr appetyte and hungre, as they had at the begynnyng. For by hungre theyre force and fiercenesse doeth slake. Also all you capytaynes remembre to prayse and set forth with moost gentle wordes, the doynges of youre souldyours and sometyme to rewarde them freelye.—For by nature

men of the east countrie be sharpened to fyght, and encouraged by hope and advauntage."

Conduit street.

J. H.

ART. XVI. *Descriptiones quædam illius inhumanæ et multiplicis persecutionis quam in Angliâ propter fidem sustinent Catholicè Christiani.*

This singularly curious and rare work* consists of six folio pages only; five of them contain plates, occupying nearly the half of each: these are well executed, and judging from their general appearance, and the time when the work was published, were most probably engraven by Thomas de Lew. The following extract, taken from De Thou,† will sufficiently explain the alarming influence which the publication of this, and other representations of a similar nature, produced in the minds of the French.

1585. "Tout cela cependant ne parut pas encore assez efficace aux partisans du duc de Guise, et ils imaginèrent un autre moyen qui leur parut beaucoup plus propre à soulever le peuple. Pour lui inspirer un idee plus terrible de mauvais traitemens ausquils les Catholiques étoient exposés en Angleterre, ils crurent qu'il falloit lui en donner en quelque sorte le spectacle. Dans cette vûë ils firent graver des planches, ou tout ce que l'on en racontoit étoit représenté sous des figures affrayantes. On exposa ensuite ces estampes

* The following MS. note is affixed to the copy in my possession—"Ce Livre est fort rare et se vend a Paris jusque a cinquante ecûs—il m' a couté 6l. 1731."

† Histoire Universelle Tom IX. Liv. 81, p. 270.

en public ; et tandis que le simple peuple s'amusoit à considérer ces gravures avec un espece d'étonnement, il se trouvoit des gens apostés, qui, une baquette à la main expliquoient toute la figure : après quoi ils ajoutoient à l'oreille d'un chacun que c'étoit là ce que arriveroit aux François, si le Roi de Navarre montoit sur le trône ce qui se disoit même hautement dans la suite. La témérité de cette entreprise, qui ne tendoit à rien moins qu'à une révolte ouverte, lassa enfin la patience de Henri. *Il donna order au lieutenant civil d'empêcher, que dons navant on n'exposat ces estampes en public. En même tems il chargea Claude Dorron, maître des requêtes, qui étoit de sa maison, de faire la recherche des ces planches et de les supprimer ; on les trouva enfin à l'hotel de Guise pendant l'absence du duc, et elles furent portées au roi.* Mais ces précautions furent assez inutiles. Le parti ne trouvant pas que ces estampes fissent encore assez d'impression sur les esprits, fit peindre sur bois le même sujet en grand, et donna en spectacle au public ces figures représentées avec les couleurs les plus vives. J'ai vu moi-même long tems après ce tableau exposé dans le cimetière de saint Severin. Le mépris où l'autorité royale étoit tombée, autorisoit cette licence des factieux, & ambassadeur d'Angleterre eut beau se plaindre : ce ne fut qu'à force de crier qu'il engagea enfin le roi à le faire ôter ; et ce prince eut encore bien de la peine à l'obtenir des marquilliers de ditieux de cette paroisse."

After the title (before given), follows an introductory preface, stating the contents, and purport of the work, from which this extract is taken:

"Habes hic, (Christiane lector), verè descriptam
partem

partem aliquam illarum calamitatum, quas adversariorum crudelitate inflictas continenter in Angliâ sustinent Catholicè Christiani: partem dico, omnem enim varietatem et acerbitatem spoliationum, vinculorum, cruciamentorum, non est humani ingenii comprehendere, multo minus mei est vel calami vel penicelli describere. Solus justissimus omnium iudex Deus ea sigillatim videt et recordatur. Sanguinarias leges et edicta crudelia lata ad ruinam, et eversionem non solum fortunarum et possessionum, verùm etiam vitæ, idque non solum presentis, sed etiam futuræ orbis Christianus sat scio obstupisceret si particulatim recognosceret. Severissimas inquisitiones, iniquissimas accusationes, proditiones, apprehensiones, bonorum publicationes, damnationes ad perpetuos carceres, arcana in ergastulis tormenta, renovatam, et superatam veterum persecutorum in excarnificandis Christianis immanitatem, multi ex moderatioribus hæreticis improbant; quis verè Christianus non exhorrescit, et abominatur? Mitto dicere quam immensa multitudo per totum illud regnum in vinculis contabescat, quam multi sint confessores diuturnitate miseriarum confecti, quam multi martyres immanibus suppliciis mactati, quam multi omnis generis et sexus a vitis bonis domibusque ejecti delitescant in angulis, quanto plures in perpetua quadam solitudine et anxietate degentes dies noctesque timent, ne in manus carnificum et emissariorum incidant. Et tamen (quod longè est miserabilius), quibus domi quiete vivere Christianorum more non licet, iisdem ne ad exterarum nationes demigrent, severis legibus interdicitur. Ista inquam et hujus generis innumerabilia explicare non cogito: neque vero possem
si

si velim, neque sanè velim si possem, ita et præ multitudine et magnitudine facultati meæ infinite præponderant.”

First plate, entituled, “Apprehensiones Catholicorum.” Under this, and the other plates, are subjoined explanatory references, and several Latin verses; from which the following are selected as a specimen:

“En lector regni facies miseranda Britanni,
Terra antiqua, potens opibus, fœcunda metallis,
Clara armis et marte, at multo clarior olim
Insigni bonitate hominum, cultuque sacrorum,
Qua plures sub cœlo habuit provincia nulla
Pontificum egregias sedes, tumultusque, minasque
Templorum ingentes, sacra vasa, altaria, patrum
Quæ veterum pietas in Christi extruxit honorem:
Hæc nuper speciosa et florentissima terra
Aspice ut horribiles sacrorum passa ruinas.
Est in monstrosam nunc deformata figuram.
Namque Dei summi hæc sacra, vasa, altaria, templa
Sacrilegè evertit partim, partimque profanat,
Presbyteros, Laicos, et cum mulieribus, ipsos
Persequitur pueros, detestandumque professa
Dogma, fidem Christi pedetentim exterminat omnem.—
Prima mali tanti radix, affligere sanctos
Presbyteros: caput hoc; nova mox spectacula cernes
Dira magis, quæ tu studiosius omnia lector
Adverte, atque animum pictura pasce fideli.”

Second plate, entituled, “Nocturnæ per domos inquisitiones.”

Third plate, entituled, “Tormenta in carceribus inflicta.” This plate is particularly curious, as containing, perhaps, the only portrait extant of Thomas Norton, a native of Sharpenhoe, in Bedfordshire; whom

whom Wood calls “ a forward and busy Calvinist, and noted zealot;”^{*} and who is thus referred to: “*Nortonus archicarnifex cum suis satellitibus, auctoritatem suam in Catholicis laniandis immaniter exercet.*”

Fourth plate, entitled, “*Judicia et condemnationes.*”

Fifth plate, entitled, “*Crudelitas in Catholicis mactandis.*”

In a list of Verstegan’s[†] works, Wood[‡] gives an account of a publication very similar to what I have here described, under the following title: “*Theatrum crudelitatum Hæreticorum nostri temporis. Antw. 1592. Qu. in 12 sheets. Whether ever printed before,*” he observes, “as some say it was, I cannot tell. This book is full of cuts, representing the hanging, quartering, and beheading, or butchering, of Popish martyrs, engraven from the delineations made with the

^{*} This character of Norton is exemplified by several tracts, printed together, in 8vo. 1569. “He was counsel to the Stationer’s Company, in whose books I find accounts of the fees paid to him set down; the last of which was between the years 1583 and 1584, within which period I imagine he died.” Besides the assistance which he rendered to Sternhold and Hopkins, in versifying twenty-seven of the Psalms, to which his initials are prefixed, “he also translated into English several small Latin pieces, and joined with Thomas Sackville, Esq. (afterwards Earl of Dorset) in the composing one dramatic piece, of which Mr. Norton wrote the three first acts, entitled *Ferrex and Porrex*, 8vo. N. D. (performed before the Queene’s Majestie the 18th day of January, 1561, by the Gentlemen of the Inner Temple.) Afterwards reprinted with considerable alterations under the title of *Gorboduc*, 1565.” *Biog. Dram.* Vol. I. p. 340, and Vol. II. p. 124. *Wood’s Athen.* Vol. I. p. 63, 297. *Bibliog. Poet.* p. 289. *Ellis’s Specimens*, Vol. II. p. 116, 136.

[†] See *Cens. Lit.* II. 95,

[‡] *Athen. Oxon*, Vol. I. p. 428.

pen

pen of Verstegan; who was observed, while in England, to be much delighted in drawing and painting. The verses under, to explain the meaning of them, were made by one John Bochius, born at Bruxills. Afterwards the rebellious league beginning, he conveyed himself and books to Paris; where the English ambassador complained of him to king Henry III. and desired, that he being born a subject to the queen of England, and then a fugitive, and one that had abused her, by his representation of cruelties, he might be delivered into his hands, to be sent to England, there to receive reward. And the ambassador had reason for his request, if that be true which is reported, that king Henry III. was so much possest with those cruel pictures, and did put so much credit in them, that he accused queen Elizabeth of great cruelty; calling her a wicked and cruel woman."

J. H. M.

ART. XVII. *Observations on the Third Report of the Commissioners for making new Roads in Scotland.*

TO THE EDITOR OF CENSURA LITERARIA.*

SIR,

Some extracts having been lately published of the *Third Report* of the Commissioners appointed by Parliament for making new roads in Scotland, and relative to the survey of Scotland made soon after the rebellion in 1745, by the direction of William Duke of Cumberland, I find there several facts asserted con-

* The Editor has excluded some of the usual matter for this excellent and important article. *Editor.*

cerning

cerning that survey, which are altogether destitute of foundation; and, I presume, they can have arisen only from the Commissioners not having received their information from authentic sources: the extracts are to this purport: “The inconvenience, to which we were subject by the want of an accurate map of Scotland, as mentioned in our last report, caused us to inquire into the practicability of remedying the defect, and in this we have succeeded beyond our expectations, as it was discovered that his Majesty’s library contained an original survey of the whole of the main land. This survey was commenced in 1747 under the direction of Col. Watson, then Assistant Quarter Master General there, and carried on principally by Lieut. Roy, afterwards a General, assisted by others, each of whom surveyed the districts allotted to him: they first surveyed the Highlands, and afterwards it was determined to extend the survey to the southern parts, the whole being on a scale of nearly two inches to a mile. The survey having proceeded from small beginnings is not strictly trigonometrical, but depending *chiefly* on the magnetic meridian, which experience has demonstrated to be peculiarly various in different parts of Scotland; and Lieut. Roy must have found it very difficult, in the then scarcity of known positions and authentic charts of the coast, to have combined the various *unconnected* parts of the survey in a manner worthy of such a *laborious and accurate* work. These difficulties, however, have been since, in a degree, overcome; and we have reason to believe that no labour has been spared in procuring information for the *adjustment* and improvement of the map, which we have employed Mr. Arrowsmith to copy and reduce from the original survey

vey

vey with his Majesty's gracious permission. In order to render the map *correct* and complete in every respect, it has become necessary for Mr. Arrowsmith to form an extensive collection of new materials, to which we have contributed our best endeavours, by consulting Mr. Playfair, Professor in the University of Edinburgh, Mr. Jackson of Air, and several other scientific persons of eminence, in order to supply some of the most important particulars. The map, which Mr. Arrowsmith has produced, after two years labour, has received the unanimous testimony of its *accuracy* from all persons acquainted with the various parts of Scotland, and he is soon to furnish a *memoir* shewing the authorities on which *his map* is constructed, which renders it unnecessary to enter into any further detail of the *assistance* received toward a performance so honourable to the state of the arts and so interesting to the British public."

The Commissioners rightly call the survey a *laborious and accurate* work, but at the same time they have affirmed some facts concerning it which tend to diminish its credit, but which are altogether misrepresented. I can only hope that they proceeded from erroneous information, and were not calculated merely to enhance the *labours* of Mr. Arrowsmith's map, and the scientific persons connected with him: when he publishes the *memoir* abovementioned, we shall see what *corrections* have been obtained from their assistance; in the mean time I cannot perceive, by inspection, any deviations from the original survey, except apparently in one instance, concerning the propriety of which I much doubt, and hope the memoir will demonstrate that it has been done with good advice.

As to the mistakes of the Commissioners themselves, when they object to the survey, that it is not *strictly trigonometrical*, I presume their meaning to be, that it was not made by the intersections of a long series of triangles. This is indeed true, and that would have been the most accurate method, but it was not adopted for very good reasons; such as when they rightly observe, “that the survey proceeded from small beginnings;” for nothing more was intended at first than to survey the lines of General Wade’s roads, through the middle of the Highlands, for the use of the Duke of Cumberland, then commander in chief; which he found of so much benefit, that he obtained from the then ministry a grant of money to add to it a survey of the Highlands on the west coast in Rosshire, then one of the most disaffected parts of the country, but now, so happily are things altered, that the Rosshire militia is one of the best regiments in the service of their country. Afterwards further grants were obtained for further additions, but always piece-meal. Yet if it had been otherwise, a series of triangles was quite *impracticable* in the Highlands, where a person is confined in narrow valleys, not a quarter of a mile broad, surrounded with immense mountains, and where, from the winding of vallies round the mountains, together with the obstructions from woods, rocks and precipices, it was generally impossible to see a quarter of a mile either before or behind. No other method therefore could be adopted than that of running lines through the wilderness with as distant stations as could be obtained, and measuring with a chain from station to station, after taking the bearings between them

them with a theodolite, which were duly registered in a *survey-book*, properly ruled for that purpose, and protracted in the subsequent winter upon rolls of large paper pasted together. The Commissioners then, who know the nature of the country, ought not to have mentioned in such an ambiguous phrase, however learned a one, a circumstance which others, who do not know the country, may construe as implying some defect either of the method employed, or the execution of it by those employed in it.

To this, however, the Commissioners have added another misrepresentation in saying “that the survey depended *chiefly* on the magnetic meridian.” What the meaning of these enigmatic words are can be only guessed from what follows; “that experience has demonstrated it to be peculiarly various in different parts of Scotland.” Let the variation of the magnetic needle be ever so different in different parts of that country, it has not the least connection whatever with the survey; which, as I have shewn above, was not made by bearings ascertained by the magnetic needle, but by the graduations on the limbs of the theodolites employed at the stations, and these *connected* together through the whole country by actual mensuration; from which stations all visible objects on both sides were fixed by the intersection of bearings taken from different stations. The Commissioners then surely ought not to have asserted, in their report made to Parliament, a fact, which is not true, and which they could have only obtained from the idle reports of some spectators at the stations, who knew nothing of what they talk about: what may have given rise to such erroneous reports was probably this; a compass box was fixed

on the top of each theodolite, capable of being easily taken off when wanted: the attention of the spectators was generally more attracted by that than any thing else, as they had never seen such a thing before, and some of them asked whether it was alive, on seeing the needle turn without being touched. Were these proper sources for Commissioners to draw information from in a report to Parliament? The compass box, was, however, occasionally used in particular cases; for in carrying the lines of survey through the principal valleys among the mountains, there occurred repeatedly small rivulets, which they call *burns*, descending from the hollows, between different mountains; it was necessary to ascertain the direction of their courses, and of the long hollows through which they flowed, which generally could not be seen from the low stations near the chief rivers, into which they ran: so that it often became expedient to clamber up to some eminence or precipice in order to take a view of the course of those burns, and of the hills which surrounded the hollows or *glens* belonging to them. But it was impossible, without the utmost danger to the theodolites, to carry them up to the top of those precipices; in which cases the compass box was taken off and carried in their stead, they having been purposely graduated exactly in the same manner as the limbs of the theodolites; and by their means the direction of those glens and burns was ascertained, together with such representations of them in pencil, upon the *sketch-book*, as the view of them presented. This was quite sufficient for such uninhabited hollows between the mountains, and if the theodolites and measurements had been always carried up to the heads of all those petty glens, which are so numerous,

numerous, I suppose that the survey would have been scarcely finished at this day. Yet such is the accurate account of the Commissioners to Parliament, and such is the justice which they have done to those employed in that *laborious and accurate work*! But beside registering in the *survey-book* all such bearings and intersections of distant objects visible on both sides of the lines of survey, a *sketch-book* was employed throughout the whole way, and after the bearings were entered recourse was had to the *sketch-book* in passing from one station to another; in which was delineated, in pencil, the face of the whole country around, the declivities and woods on the mountains, bendings of the rivers, situation of villages, gentlemen's houses, gardens, and every thing else which could be better expressed by imitation than by words and bearings: so that if the lines of survey, by the theodolites, be called the body, the sketch-book may be called the life and soul of the survey; without this it would have been as tame and inexpressive as the plan of an estate, where a black line represents a hedge, and a wood is denoted by the word *wood*, or by such scratches of a pen as imitate nothing. I challenge the Commissioners to point out a parallel to the survey in his Majesty's library throughout the world, either for the great extent of it, or the minute accuracy of all the particular parts, but above all by the expressive representation of the face of that wild country; so that if a person bred there in his youth should return after a long absence in the East Indies and see that survey, he would immediately exclaim, "Ah, I behold again the face of my dear country, and the scenes of my youth; in that village, under that mountain, I was born; in that

river I used to fish, in that wood to shoot roebucks, and upon that mountain to pursue the ptarmigans," and the whole would appear to him as if he was raised up in a balloon into the air to view and recognize the objects of his former acquaintance below. For this advantage, indeed, the surveyors were much indebted to the rising genius of Mr. Paul Sandby, then a youth; yet if the surveyors had not in their sketch-books delineated faithful pictures of the mountains and vallies for a foundation to be embellished by his expressive pencil, his imitation would have produced no resemblance of them. But while the Commissioners acknowledge, with justice, that Mr. Sandby's pencil added "singular advantage to the *beauty* of the map," they ought to have sought also for better information concerning the manner in which it had been formed, than by a relation of vulgar errors, which could be only collected from among the common people, who remembered the survey being made.

Here, however, a testimony is given to the *beauty* of the survey, as well as before to its *accuracy*, and to the great *labour* in making it; nevertheless, it is still urged, that *corrections* were found necessary: but as these pretended corrections are mentioned, as being only what arose from the *supposition* of the survey being made by the magnetic needle, they may be just as imaginary as that erroneous supposition. When the abovementioned *memoir* shall be published, we shall then see what corrections have been made; but at present, so far as I can perceive, by inspection and measurement, I cannot find any alteration whatever from the survey, except, possibly, one case; the propriety

propriety of which I much doubt, and rather presume it to be an error copied from former maps, as it is one of the three chief articles in which the survey differs from former maps. I had long ago made a small reduction from it, of the line of the coast quite around the country surveyed; and on comparing it with Arrowsmith's new map, I find not the least difference, except in the above single article, so far as I can perceive at present. But as to what the Commissioners add, "that Lieutenant Roy, afterwards a general officer, must have found it very difficult to have combined the various *unconnected* parts of the survey in a manner worthy of such a work;" this shews, that they have throughout been only writing a romance, formed out of their own theoretic fancies, but which they have laid, however, on the table of the parliament; for I have shewn above, that in the lines of survey, every distant visible object was fixed, as they proceeded, by intersections of their bearings from different stations on both sides: how then could those lines of survey be *unconnected*, which were thus necessarily connected together from beginning to end, at every intermediate visible object which occurred, but especially at the very beginning and end; which were always a parish kirk, bridge, or gentleman's house, or some such other permanent and remarkable object; which could not escape being fixed by both of those surveyors, who undertook contiguous districts? When one has to refute accusations depending upon fact, or not fact, the task is more easy, than thus to fight against those imaginary wind-mills in the air, which the commissioners have been pleased to exhibit upon the

parliamentary table. But, if even there had been any such *difficulty* as alleged, yet those employed would have had no occasion to call in Lieutenant Roy to remove it; who was rather indebted to them for assistance, than they to him; for, until they came to his aid, he had never employed a *sketch-book*, on which the chief excellence of the survey depended; but he was discerning enough to adopt it, and at last, indeed, excelled in it. It was futile then, to add, "that the above *difficulties* have been since overcome," which never did exist, except in Utopia. But although there were no *such difficulties*, yet it is possible that there may be *some errors* in some parts of such an extensive work; yet not arising from any of those causes pointed out by the commissioners, but possibly, in part, from the narrow national motive of the quarter-master-general, who would have the theodolites made in Edinburgh, and not at London; so that although they were sufficient for such partial surveys as were at first intended, yet were by no means accurately enough graduated for such an extended work as the whole country. Another cause is also manifest; for, by measurement over such a rough country, hills, valleys, and precipices, it is impossible but that the measurements must be sometimes longer than the real truth, yet never could be shorter, unless through some mistake, which was as carefully guarded against as possible. Hence it would follow, that two surveys, beginning at the same object, and carried through different districts to end at the very same object, might meet together at that object without any *apparent* difference, and yet both of them be erroneous; which, however, could not be discovered, because they might
be

be both *equally* erroneous, by their measurements being both too long, through the same cause, of the inequalities of the ground measured by both. This, however, is known, that no such errors of any importance did *appear* at the meeting of surveys through different districts; but it cannot be affirmed, nevertheless, that there were no errors, by reason of their being thus necessarily hid from observation, by their being produced, as abovementioned, by causes *equally* operating in both cases; either the similar imperfections of the instruments, or the similar measurements on uneven surfaces. If the Commissioners had stated *these* causes of error, necessarily arising from the method of survey employed, they would have shewn some knowledge of the true state of things; and if the scientific professors employed to make *corrections*, have, in reality, made any, they must have been such errors as might be produced by the causes abovementioned, which certainly it was expedient to rectify. It can be only hoped, that the ostentatious pretences of such corrections being made, may not be now set forth for a similar purpose as affected the surveyors themselves before, that is, to enhance the importance of the improvements pretended to be made in Arrowsmith's map, though at the expense of the credit of the survey; just as the quarter-master-general had before recommended himself, without the recommendation of any other person: so that those employed, sung at last to the tune of the shepherd in the pastoral, *Sic vos non vobis mellificatis apes*; nevertheless, those who lived long enough, arrived, by their merit, to distinguished situations, although not through the path of justice.

It only remains to mention one other fact; for, al-

though the survey was not made by the magnetic needle, as the Commissioners suggest, yet the protraction on paper was made according to the magnetic meridian, full allowance being first made for the *reputed* variation of it at Edinburgh; that is, the first measurement between two stations at Edinburgh protracted on the first roll of paper, was made to have the same angle with the edges of the paper, as it was found to have with the magnetic meridian so corrected by the reputed variation of the needle: the effect of this would be, that the top of the rolls would be the true north, as is usual in maps; and, let the variations be ever so various in different parts of the country, these would no more affect the reputed variation at Edinburgh, which had been ascertained before by the diligent experiments of several able men, than there could be any *difficulty*, as mentioned above, in connecting together what had never been *unconnected*. Yet an accumulation of small errors, after so many stations, and all tending the same way, whether caused by the similar imperfection of the instruments, or the unevenness of the ground, might at the end produce some errors of moment, without any possibility of prevention by the care of those employed; and these would be communicated by the protractions on paper. But at present, there is no reason to presume that any such errors have been discovered by the scientific men, to whom the Commissioners had recourse; because, as they have formed a romance concerning the pretended causes of them, on supposition of the survey being made by the magnetic needle, a fact which never existed, they may have equally romanced concerning the errors themselves, and deduced both of them out of their

their own imaginations. In fact, there seems to me one proof of this in Arrowsmith's map; for the meridian there, which passes through *Sterling*, passes also very near to *Fort George*, on the east of it; and from thence, very near to *Strathy-Head*, at the northernmost part of Scotland; that is, through the very middle of Scotland, from north to south. Now this is the very direction of that meridian in the small reduction abovementioned, which I had made from the survey. But this could not have been the case, if the assumed north point in the protraction had not been the true north point, as found by those scientific men themselves; for otherwise the whole body of the country together, would have been turned, in the protraction, too much either to the east or west; although the relative position of every particular place in it, with respect to its neighbours, would have still remained the same; therefore no error appears to have arisen, any more from making the edges of the rolls true meridians, by the means abovementioned, than from that other *pretended* cause, the different variations of the needle in different places; which has just as much to do with the survey, as it has with the moon. That meridian through *Sterling*, passes also exactly in the same manner in *Dorret's* larger map of Scotland, published before the survey was finished; which is a further refutation of the accusation in the said report, "of the survey depending *chiefly* on the magnetic meridian." With respect, however, to the direction of east and west, I do perceive one variation in the new map, which, it is to be hoped, the *memoir* will be able to justify, as in this it equally differs from *Dorret's* map. Without this, the pretence of such

corrections

corrections being necessary, can be considered only as a disingenuous mode of recommending the new map at the expense of the survey, from which it was copied; the *accuracy* of which is hidden, from obvious view, under a multiplicity of rolls of paper; but which would have been more easily seen, if the Commissioners had obtained access to the reduction of it made by the same persons as the large survey. As they make no mention of this, but employed Arrowsmith to make a new reduction, they seem to have had no knowledge of one existing before; so that it cannot be in the king's library; possibly it may be deposited at the board of ordnance: but I have heard it reported, that it had been *seen* in the possession of a person who had great interest with the duke of Cumberland: yet, that the Commissioners should have obtained no knowledge of the existence of such a reduction, shews again how little they drew their information from original and authentic sources. If the large survey was a *beauty*, the reduction was a beauty of beauties, shaded like the other by the pencil of Mr. Sandby; but where it is to be now found, I am ignorant; I can only affirm, that I have *seen* it. One cannot then but wonder at the thoughtless indifference of mankind to articles of value, until the very moment when they are wanted, from William duke of Cumberland, down to the Commissioners. And even when they begin to recover from that indifference, they then suffer themselves to be misled by the artifices and ostentatious pretences of such as want to turn every thing to their own benefit or commendation. The survey at first experienced the neglect and degradation, of being kept for some time in pawn, before public money could be obtained

obtained to redeem it. It has since undergone a second misrepresentation, by persons, whom I have proved incompetent to appreciate the nature of it: and whether the corrections of it, now pretended to be made in Arrowsmith's map, may not prove a third misfortune, remains still to be ascertained, when the *memoir* abovementioned, shall be published. So great is the aim of all to profit by that survey; and yet so little the inclination of any to do justice, to what they allow to be both highly useful and beautiful!

FACT AGAINST PUFF.

ART. XVIII. *Brief Biographical Notice of Dr. Deering, author of the History of Nottingham.*

Dr. Deering, or Doering, took the degree of M. D. at Leyden. He came to London, and was appointed Secretary to the English Embassy to Russia, from whence he returned to this country, married, and settled as a physician at Nottingham. But his capricious and unfortunate temper prevented his success here in his profession, and he was soon reduced to poverty. In these difficulties, John Plumptre, Esq. who had an ancient seat in this town, and who, as well as some of his ancestors, represented it in Parliament, undertook to patronize and assist in the *History and Antiquities* of that place. This work appeared in 4to. in 1751; but as it was a labour of time, the author died of poverty and a broken heart before it was published. His friends, by way of support, procured for him a commission in the Nottingham Foot, raised in the Rebellion

bellion of 1745; but the benefits did not equal the expense. Though he was master of nine languages, he would observe that every little schoolmaster could maintain himself, which was more than he with all his knowledge could do. He published *A Catalogue of Plants growing about Nottingham*, 1738, 8vo.—*An Account of an Improved Method of treating the Small Pox*, 1737, 8vo.—and wrote a Latin account of the Transactions of the Nottinghamshire Horse, which was put up under their colours after their return from Scotland. All these were printed by Mr. Ayscough of Nottingham, who introduced the art of printing there about 1710, and died in London, 1783, æt. 69, leaving one son, the late Rev. Samuel Ayscough of the British Museum.*

ART. XIX. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

Nº. XXII.

On Books.

ARE books, in truth, a dead letter? To those who have no bright mirror in their own bosoms to reflect their images, they are! But the lively and active scenes, which they call forth in well-framed minds, exceed the liveliness of reality. Heads and hearts, of a coarser grain, require the substance of material objects to put them in motion.

Books instruct us calmly, and without intermingling with their instruction any of those painful impressions

* From Gent. Mag. Vol. LIII. p. 1014.

of superiority; which we must necessarily feel from a living instructor. They wait the pace of each man's capacity; stay for his want of perception, without reproach; go backward and forward with him at his wish; and furnish inexhaustible repetitions.

How is it possible to express what we owe, as intellectual beings, to the art of printing! When a man sits in a well-furnished library, surrounded by the collected wisdom of thousands of the best endowed minds, of various ages and countries, what an amazing extent of mental range does he command!

Every age, and every language, has some advantages, some excellencies peculiar to itself. I am not sure, that skill in a variety of tongues is always wisdom; but an acquaintance with various forms of expression, and the operations and results of minds at various times, and under various circumstances of climate, manners, and government, must necessarily enrich and strengthen our opinions.

A person, who is only conversant with the literature of his own country, and that, during only the last ten or twenty years, contracts so narrow a taste, that every other form of phrase, or mode of composition, every other fashion of sentiment, or intellectual process, appears to him repulsive, dull, and worthless. He reads Spenser, and Milton, if he reads them at all, only as a task; and he turns with disgust from the eloquence of Sydney, Hooker, and Jeremy Taylor. The black letter, and coarse and dingy paper, are forbidding; and he turns from the amusing detail, and interesting naïveté of lord Berners, and the copious particulars of Holinshead, to the vapid translations of Voltaire, and the flimsy and superficial pages of Hume.

The

The weakly appetites of these literary flies excite contempt. The sterling sense of our ancestors is reviving; Elizabethan libraries* are forming; old books are rescued from the stalls, and the pastry-cooks, to be preserved for the inspection of a liberal curiosity; and the booksellers have, with praise-worthy enterprize, begun to reprint Holinshead, and others of our ancient historians. Mr. Walter Scott, by a singularly happy talent, of extracting lively and entertaining matter, even from the dullest volumes, has materially contributed to this growing fashion.

They, whose reading has been confined to the productions of their own day, consider the language of lord Clarendon, with his "periods of a mile," to eclipse the excellence of his matter: they cannot seek information through so disagreeable and tedious a medium. To those, whose acquaintance with books is more extensive, his style is as familiar as that of Robertson, Gibbon, or even Hume; and of infinitely more interest and eloquence, than any of those historians ever reached.

Perhaps the best prose writer in the English tongue lived in the reigns of Charles I. and Charles II. This was Cowley, the poet. And I am inclined to place another poet next to him; the immortal Dryden! I would give the third place to Addison; and the fourth

* Among the first of these is Mr. Heber, of Hodnet in Shropshire, and Marton Hall in Yorkshire, a man of ancient family and large fortune, whose spirit and industry in collecting deserves national praise; and whose truly brilliant talents and incredible extent of knowledge, which enable him to penetrate and devour the books which he collects, must necessarily extort the unbounded admiration of every one, who has the opportunity of conversing with him.

to Burke; whose similarity, in some points, to Dryden, has been well remarked by Malone.*

Were it not for the opposition of lights drawn from different ages, the human mind would yield itself to temporary errors of the most alarming nature. Absurdities would be repeated through folly or interest, till, if nothing stood upon record to detect them, they would be believed; and the deviation from sound taste, and sound sense, not only in language, but opinion, would be infinite.

Above all, there is this value in books, that they enable us to converse with the dead. There is something in this beyond the mere intrinsic worth of what they have left us. When a person's body is mouldering, cold, and insensible, in the grave, we feel a sacred sentiment of veneration for the living memorials of his mind.

Jan. 22, 1808.

ART. XX. *On the Hero of the Nut-brown Maid—
and on Kirke White.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

I was much interested by your anecdotes of the Cliffords in the last number of the CENSURA; but surely the conjecture of Dr. Whitaker, respecting Henry Clifford, first Earl of Cumberland, being the hero of the Ballad of the Nut-brown Maid, though

* Scotland must forgive me for agreeing with Cowper and Sir William Jones, about Robertson. The prose of Burns is often excellent.

strengthened

strengthened by the suppositions of my friend himself, must be inaccurate. Dr. Whitaker's mistake most probably arose from his unacquaintance with a prior edition of Arnold's Chronicle to that of 1521; your's from forgetfulness of the fact, which stands recorded in your own pages.* The last entry in the list of mayors and sheriffs, in the copy of Arnold, in my possession, has the date xviii Hen. VII. or 1502, in which year the book appears to have been printed. The subsequent edition, described by Oldys, carries down the list of mayors, &c. to the xiiith or xiiiith of Henry VIII. or 1521. Now as the Nut-brown Maid is printed in both editions, it cannot be assigned to a later origin than 1502, and at that time (see *CENSURA LITERARIA*, N^o. XII. New Series, p. 404,) the Henry Clifford spoken of was only nine years old: that he was the hero of the Ballad is therefore impossible.

The origin of the Nut-brown Maid is certainly a curious inquiry. If the credibility of a poet's testimony could as readily be admitted in the courts of literature as in those of Parnassus, we could at once determine the era in which it was written, though not its author. Prior says,

"No longer shall the Nut-brown Maid be old,

Tho' since her youth three hundred years have roll'd."

This carries it back to the time of the "dreadful Edward;" (Ed. III.) and other passages in *Henry and Emma*, which is avowedly founded on the more ancient Ballad, still more decidedly refer to the reign of that gallant Prince, who disdaining the inglorious

* Vol. VI. No. XXII. Art. 1.

task of awaiting the coming of an enemy on our own shores,

“Led his free Britons to the Gallic war.”

The question is whether Prior really had a copy of the Nut-brown Maid three hundred years old, or whether he wrote under a common poetical licence, which ascribes antiquity to things recent, in order to increase the interest. My own opinion is, that the Ballad is much more ancient than the Chronicle: my reasons are, that the latter is more like the overflowing of a common-place book, a *melange* of heterogeneous and collected oddities, than a work of any originality, and that the phraseology and orthography of the Nut-brown Maid are both of a prior date to the commencement of the sixteenth century. Perhaps, however, I am myself mistaken; and, as I have my own hypotheses to advance, founded on what you and Dr. Whitaker* have said, I shall feel the more easy if I am. The more romantic air which the Ballad would assume, if the personages could be connected with real history, I must own would, with me, give it additional interest. I mean not, however, to take it from the Cliffords.

“The Barony of Westmoreland,” says Dr. Whitaker, “was the inheritance of Henry Clifford alone.” It was also the inheritance of his father Henry, Lord Clifford, he whom the circumstances of the times made a ‘shepherd’s boy,’ who was obliged to put on various

* This gentleman says, that “the word *spleen* was introduced into the English language by the study of the Greek physicians.” I am pretty sure it may be found in Chaucer.

disguises to secure himself from danger; and, instead of giving the festive treat in the halls and palaces of his ancestors, was forced to seek his own scanty portion in mountain solitudes and woodland recesses. He then may be truly said to have been a "bannysshed man," and an "outlawe." For nearly thirty years he was obliged to forego the patrimony of his fathers, and in that period, if, as I surmise, he was the *real* hero of the Nut-brown Maid, the adventure recorded in the poem took place. The *great lynage* of the lady, and her being a *Baron's childe*, agree perfectly with the descent of his first wife, Anne, daughter of Sir John St. John of Bletsoe. Was de Clifford, however, "an Erle's son?"*

Prior's "Henry and Emma," though beautiful in itself, does not please me when considered as "modelled" upon the Nut-brown Maid. The chasteness and simplicity of the original are all lost in his more extended poem. He has loaded it with meretricious ornaments; he has divested it of grace to make it fine. He talks of "angry Jove," of the "bridled doves of the Queen of Beauty," of Cynthia, and Cupid, and Mars, and Saturn, and the Dog-star: things unheard of in the exquisite piece which he professes to have taken for his archetype. I will admit that he has written a very elegant poem, but like Pope's translation from the blind Grecian, it is not Homer. To modernize the Nut-brown Maid appears to me a desideratum, and I should much like to see it done by your pen.

* No: but such minute exactness is not requisite.

KIRKE WHITE.

What an amazing reach of genius appears in the "Remains of Henry Kirk White!" How unfortunate that he should have been lost to the world almost as soon as known. I greatly lament the circumstances that forced him to studies so directly contrary to his natural talents: and, though I admire the resolution with which he compelled his mind to pursuits uncongenial to his soul, I much wish that that resolution had not been strained to so high a pitch. A gentleman, from Cambridge, called on me some days ago, and said, it was his belief, as well as of many others at the University, that the immediate cause of the death of this lamented youth was the very close and severe application by which he prepared himself for the examinations then about to commence. He also stated, and I think the fact does honour to Cambridge, that the prize in every class, on which he had written, was awarded to him as if living, through the superior merit of his productions, and that the rewards thus deserved were afterwards sent to one of his brothers.

ART. XXI. *Report of Sales of Books. November and December 1807.*

N^o. I.

The library of the late Isaac Reed, Esq. editor of the last edition of Shakspeare, &c. &c. &c. by Messrs. King and Lochée, 38, King Street, Covent Garden,

thirty-nine days sale; commencing Nov. 2, ending Dec. 16.

	Lots.	£.	s.	d.
Books	8675	4126	7	0
Manuscripts	115	161	5	6
Old deeds, prints, &c. 75		99	7	0
Total	8865	£.4386	19	6

Miscellaneous collection, by Messrs. Jordan and Maxwell, 331, Strand; three days, Nov. 9-11; lots 673, vols 1450.

Misc. coll. including duplicates of the late Mr. Burdon, bookseller, of Winchester, by Messrs. Leigh and S. Sotheby, 145, Strand; nine days, Nov. 12-21; lots 2168, vols 3800.

Misc. coll. with novels, by Mr. King, junior, 36, Tavistock Street, Covent Garden; three days, Nov. 19-21; lots 787, vols 2500.

Stock of Mr. Simon Vandenburg, bookseller, retiring from business, by Mr. Stewart, 194, Piccadilly; three days, Nov. 26-8; lots 700, vols 1400.

Law collection, by Messrs. Leigh and Sotheby, 27 Nov.; lots 260, vols 530.

Library of a gentleman (Richard Johnstone, Esq.) deceased, containing many of Oriental literature, by Messrs. Leigh and Sotheby; twelve days, Dec. 3-16; lots 2821, vols 5480.

Libraries of Thomas Watson, Esq. of Stapleford Abbott, and the late Rev. Dr. Disney; by Messrs. Leigh and Sotheby; three days, Dec. 22-24; lots 719, vols 1510.

Misc.

Misc. coll. by Mr. King, junior; seven days, Dec.; lots 1630, vols 4900.

Stock in trade of and by Messrs. Jordan and Maxwell, on dissolution of partnership. First and second parts. Twenty days; lots 4315, vols 7420.

Misc. collection, principally novels, by Messrs. King and Lochée; Dec. 23; lots 314, vols 1160.

Misc. collection, by Messrs. King and Lochée; two days, Dec. 30-1; lots 534, vols 1370.*

The period for book sales may be considered as commencing early in the month of November, and continuing to the end of June. In the short space of two months, at the above most usual repositories, there appears to have been an aggregate number of 45,520 volumes disposed of by public auction. Of those, the material and popular collection, was the library of the late Mr. Isaac Reed, the intimate associate of men of science and letters, for near half the last century, and to whom reference on literary subjects was universal, and information as universally given. His demise is yet recent in memory; and to the "biographical memoir"† from the accurate pen of his esteemed friend, Mr. Nichols, there is little to add. He was born on Friday, the 1st of January, 1741-2, and died almost immediately after commencing his sixty-fifth year, on the 5th of January, 1807. He had a brother and sister, who both died in infancy; viz. Thomas, born 18th November, 1744, died 14th March, 1746; and Margaret, born 27th December,

* In the several calculations the number of lots are confined to books only.

† Gent. Mag. Vol. lxxvii. p. 80.

1747, died 21st January, 1748; and were buried in the vault belonging to St. Dunstan's. In that parish his father followed the "useful occupation of a baker," who appears to have received a plain respectable education. His genuine character, and how the memory of him was estimated by his son, the following memorial will amply testify:

"20th August, 1793. This is the only book* I now possess which belonged to my father; whose memory is wholly lost (I believe, at this moment), except to myself. To him, nothing that can be now said can be of the least importance; but should this volume reach future times, the present possessor of it feels an exultation in the recollection, that he was the son of a man, whose precepts, he can say at this period, he never lost sight of, whose principles (he speaks with confidence), were those of undeviating rectitude, and whose approbation, could he flatter himself with it, would be a source of satisfaction which is not to described. It is only to be felt!!"

The great bulk of his library consisted of tracts upon all subjects incidental to English literature.—Of early printed works, the pieces by Churchyard, Decker, Green, Lodge, Nash, and Barnaby Rich, considerably exceeded in number any former collection; yet, upon the whole, the black letter did not amount to more than a sprinkling. The extent of a library is, in general, calculated according to the number of volumes; in the present instance, it is impossible to state with any degree of precision, what that number was, or what it might have been. A single tract

* Woollaston's Religion of Nature.

bound, classes under that description; and fifty, in one binding, obtain no higher character. By a minute calculation, in which was apportioned ten quarto, or five octavo tracts, as the average to form a volume, it seems reasonable to conclude, the whole amounted to about 14,000 volumes. That which he had never been able to behold personally, formed an interesting, if not a gratifying sight, to his literary friends and the public; for, by a judicious arrangement, the whole of this extensive mass was brought on view at one period, and reference made as easy to the works of highest value, as the most trivial pamphlet. Though Mr. Reed never intentionally refused the inspection of a book, yet the gathering had so materially encroached on the chambers where he resided, that many curious articles became buried and forgotten by successive accumulation; and those who considered themselves best acquainted with all his collection, found hoards unveiled to which they were total strangers. As it overflowed like the Nile, so it may be described to have had a similar source in its derivation, the small continual spring; for this collection is confidently stated to have been purchased from an income never exceeding three hundred pounds per annum; a sum, that, to abstract from, appears to threaten a deprivation, if not of actual necessities, at least of many of the reasonable comforts of human life. True it is, "man wants but little;" and to him have been applied the words of Prospero, with happiest appositive quotation:

"his library

"Was dukedom large enough."*

* Advertisement to the Sale Catalogue.

Had Mr. Reed fortunately possessed activity of body to second the energetic pursuits of his mind, it is probable the whole would have been formed into a complete classified arrangement; and as it was apparently commenced, it is much to be lamented and regretted, that it was left unfinished. In the miscellaneous branch, the name of that voluminous writer, DE FOE,* and in history, the laborious and indefatigable HEARNE, may be considered as taking the lead, for number and scarcity; other articles might be noticed, that evidently appeared to concentrate all known on its particular subject; and each with the valuable addition of incidental notes, penned with a studious adherence to the registering facts, in preference to obsolete criticisms. In the division of the drama, the name of Shakspeare, as customary, took the lead. To enumerate every work in the catalogue, would have increased it beyond reasonable proportion: the leading tract has been entered according to its thesis, and the whole formed in classes, with the accustomed accuracy of Messrs. King and Lochée; and following the principles of ar-

* "Appeal to honour and justice, or account of his life." De Foe has been long disregarded. Some years back a copy of this work was inserted in a bookseller's catalogue, and immediately, on publication, a librarian of the British Museum, with much caution, purchased it for one shilling, and then declared it so scarce that the only copy that could be obtained for the Museum before was in manuscript, made from one in the King's library. As the bookseller had a duplicate it continued to be repeated in his catalogues, but without obtaining further notice, until subsequent to Mr. Reed's sale, which as created a more general inquiry for De Foe's pieces. A list of above an hundred publications, by him, known and doubtful, are enumerated at the end of his life by Mr. Chalmers, 1790, where a republication of his works in 6 vols. is announced, but probably never printed. It is alleged some addition may yet be made to Mr. C's list.

rangement,

rangement, long since laid down by their predecessor and
 coadjutor, the late Mr. Samuel Paterson; a man, who
 added to the local use of a catalogue, intrinsic value,
 by its exactness and certainty in reference: to stay the
 tide of labour, in order to ascertain the class, particular
 edition, or other incident of a volume, worthy notice,
 was with him recreation as well as duty. In making
 an advantageous display for the proprietor, speaking
 truth to the buyer, he considered a moral obligation
 equally to be performed; and unless fully conversant
 in the rarity and superior value in a lot, it was never
 displayed with fascinating *italics* as a decoy; nor did
 the word UNIQUE, stilted in capitals, make an osten-
 tatious, or rather nefarious, attempt to deceive the col-
 lector. Following this principle, although there were
 many instances to have justified (if it can be justified),
 such an improper mode of puffing, in Mr. Reed's ca-
 talogue, yet not more than four articles occur that are
 announced as rare; and, perhaps, to the want of this
 typographical index to assist indolence, making a
 more minute examination of every article necessary,
 may in part be attributed the extraordinary prices
 given, which are above a degree higher than at the
 disposal of any preceding library, however distinguish-
 ed; and surpassing, as well the expectation of those
 immediately interested, as exceeding, by above a fourth,
 the random guesses of the most sanguine calculators.

To select particular numbers, and add the prices,
 would form a list of little utility; it might gratify the
 curiosity of a few, but has many objections on the part
 of the real collector. Though books are considered to
 have

have doubled in price since the period of Dr. Farmer's sale, yet there is not any reason for censuring the wealthy that purchase; the only man unworthy praise, is he that does not use what he collects, except by occasionally yielding a "bird's eye-view" of the treasure, in the course of an hour's stiff condescension. If literature has not the same solid reason for its materials increasing in value as the "dirty acres," it is at least at par with the finest effort from the pallet; nor ought there to be a question of preference between the two; then, while a single effort of an old master exceeds in nominal value the purchase of no inconsiderable library, by what just rule of appreciation is it, that the one is to be presumed increasing, and the other decreasing from that value, by effluxion of time? Upon the subject of early literature, Mr. Douce, in the preface to his recent publication, has drawn the following just conclusion: "With respect to what is often absurdly denominated *black-letter* learning, the taste which prevails in the present times for this sort of reading, wherever true scholarship and a laudable curiosity are found united, will afford the best reply to the hyper-criticisms and impotent sarcasms of those, who having, from indolence or ignorance, neglected to cultivate so rich a field of knowledge, exert the whole of their endeavours to depreciate its value. Are the earlier labours of our countrymen, and especially the copious stores of information, that enriched the long and flourishing reign of Elizabeth, to be rejected, because they are recorded in a particular typography?"

Preface to Illustrations of Shakspeare, and of Ancient Manners.

In the miscellaneous collection, sold by Messrs.
King

King and Lochée, of Dec. 30, occurred, "*Pandora, the Musique of the Beautie of his Mistresse Diána,*" consisting of poems written by John Sowthern, gentleman, 1584, purchased by Mr. Triphook, bookseller, at twelve guineas. The only copy before known (wanting the title page), is bound with the *Paradise of Dainty Devises*, and other articles, in a volume purchased by the late George Steevens, at major Pearson's sale, and now in the Roxburgh collection. A very full and critical account of the work may be found in Ritson's *Bib. Poetica*; who describes this gentleman-poet for his "wretched style, profligate plagiarism, ridiculous pedantry, and unnatural conceit," as an "arrogant and absurd coxcomb."

From the fly leaf of a volume, belonging to Mr. Watson's library, sold by Messrs. Leigh and Sotheby, the following quibbling lines seem almost designed for an admonitory precept to the frequenters of a sale room:

"Copied from Captain Watson, of Cockfield, some lines he composed, 1690.

"Spend not, nor spare too much; be this thy case,
Spare but to spend, and only spend to spare;
He that spends more, may want and so complain,
But he spends best that spares to spend again.

T. W. 1690."

✍ The MSS. of Mr. Reed, relating to the drama, were all purchased by a gentleman, who had previously made a considerable collection upon that subject, and are arranging for publication as an "*Historical Account of the English Stage, from the Middle of the Seventeenth Century to the present Period.*"

Conduit street.

J. H.

ART.

ART. XXII. *Literary Epitaphs.*

On Thomas Tusser, the agricultural poet. Died 1580, and was buried at St. Mildred's in the Poultry, London.

"Here Thomas Tusser clad in earth doth lie,
That some time made the 'Poynts of Husbandrie.'*
By him then learn thou may'st, here learn we must,
When all is done we sleepe, and turne to dust;
And yet, through Christ, to heaven we hope to go;—
Who reades his bookes shall find his faith was so."

On Roger Ascham, Latin Secretary to Queen Mary and Queen Elizabeth, &c. Died in 1658, and was buried in St. Sepulchre's, London. By Buchanan.

"Aschamum extinctum patriæ, Graiæque Camænæ,
Et Latia vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit."

On Sir Kenelm Digby, the philosopher. Ob. 1665, æt. 62. By R. Farrar.

"Under this tomb the matchless Digby lies;
Digby the great, the valiant, and the wise!
This age's wonder, for his noble parts;
Skill'd in six tongues, and learn'd in all the arts.
Born on the day he died, the 11th of June,
And that day bravely fought at Scanderoon;
It's rare, that one and the same day should be
His day of birth, of death, of victory!"

* Tusser, in 1557, published "A hundred good points of Husbandry," which he afterwards extended to 500 good points.

On John Blagrave, the mathematician. Died in 1611, and was buried in the church of St. Lawrence, at Reading.

“ Here lies his corpse, which living had a spirit
Wherein much worthy knowledge did inherit;
By which with zeal our God he did adore;
Left for maid servants, and to feed the poor:
His virtuous mother came of worthy race,
A Hungerford,* and buried near this place.
When God sent Death their lives away to call,
They liv'd belov'd, and died bewail'd by all.”

On Lord Herbert of Cherbury, the poet, &c. By Himself. Ob. 1648.

“ The monument which thou beholdest here
Present Edward Lord Herbert to thy sight;
A man who was so free from either hope or fear
To have or lose this ordinary light,
That when to elements his body turned were,
He knew that as those elements would fight,
So his immortal soul should find above,
With his Creator, peace, joy, truth, and love!”

On Bishop Horne. In the Church yard of Eltham, Kent.

“ Here lie interred
the earthly remains of
the Right Rev. George Horne, D. D.
many years President of Magdalen College
in Oxford,
Dean of Canterbury,
and late Bishop of Norwich.
In whose character
depth of learning, brightness of imagination,

* The daughter of Sir Anthony Hungerford, Knight.

sanctity of manners and sweetness of temper,
were united beyond the usual lot of mortality.

With his discourses from the pulpit,
his hearers, whether of the university,
the city, or the country parish,
were edified and delighted.

His Commentary on the Psalms
will continue to be a companion to the closet,
till the devotion of earth shall end
in the hallelujahs of heaven!

Having patiently suffered under such infirmities
as seemed not due to his years,
his soul took flight from this vale of misery,
to the unspeakable loss of the Church of England,
and his sorrowing friends and admirers,
Jan, 17, 1792, in the 62d year of his age."

T. P.

ART. XXIII. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 334.]

1748.

Sir James Clark, Bart. F.R. and A.S.S. a Baron of the Exchequer in Scotland.

1782.

Dec. 27. At Edinburgh, Henry Home, Lord Kaimes.

1783.

Jan. 10. At Balden, Oxfordshire, Dr. Phanuel Bacon, æt. 83, Rector of that place, &c. He was educated at Magdalen College, Oxford, took the degree of M. A. 1722; B. D. 1731; D. D. 1735. He possessed a fund of humour, and was author of several well-known familiar poems. His Ballad of *The Snipe*, preserved in the *Oxford Sausage*, is said to be one of the best Ballads in the language. The following lines were inscribed to his memory.

To

To the Memory of the Rev. Phanuel Bacon, D. D. æt. 83.

“ If Genius, Learning, Virtue, warm thy breast,
Here stop, where Bacon’s hallowed ashes rest.
Just to the Muse, and to Religion true,
Science her glass presented to his view :
His were the graces of the golden lyre,
The Grecian softness, and the Roman fire:
His each pure precept into practice brought,
His life a comment on the word he taught.
The soul of Ovid warbled on his tongue;
And his chaste harp the sweet Anacreon strung :
Athenian wit reviv’d in all he spoke,
Stript of indecent gibe, and cruel joke.
His mirth was moral, and without offence,
’Twas Wisdom drest by modesty and sense.
Blameless, and only to himself severe,
He prov’d that innocence is pleasure here:
And, fond to practise the forgiving part,
The milk of Christian meekness warm’d his heart.
That peace he courted, he in death acquir’d,
And full of days like Abraham expir’d.”

March 24. At Oxford, aged 82, the Rev. Thomas Randolph, D. D. President of Corpus Christi College.

March 30. William Hunter, M.D. F.R. and A.S.S. Collector of the *Hunterian Museum*.

April 7. Mr. Cranke, author of *The True Briton*, a Farce.

April 18. At Edinburgh, James Crawford, Esquire, Writer to the Signet, author of *The Decisions of the Court of Session*, &c.

April 28. Æt. 90, Lord Charles Cavendish, great uncle to the Duke of Devonshire; a most amiable character, and excellent philosopher.

April 30. Æt. 53, Rev. Dr. George Stinton, one of the Chaplains and Executors to Archbishop Secker.

May 20. At Wolverhampton, æt. 78, the Rev. Dr. Robertson, Master of the Grammar School there.

July

July 12. At Worcester, Deane Swift, Esquire, author of *An Essay on the Life, &c of his relation, the Dean of St. Patrick*, 1768, &c.

July 19. At Kidderminster, æt. 66, the Rev. Job Orton.

Aug. 1. At Woodbridge, Suffolk, Francis Carter, Esquire, author of *A Journey from Malaga to Gibraltar*, 1776, 2 vols, 8vo. reprinted 1777.

18. At Oxford, Benjamin Kennicott, D. D.

22. At Bromham, Bedfordshire, Robert Viscount Hampden.

At Fulmer, Co. Middlesex, Lady Pennington, wife of Sir Joseph Pennington, Baronet.

Sept. 6. At the house of Dr. Johnson, Mrs. Anna Williams, æt. 78.

12. At Windsor, aged 84, Mrs. Vigor, author of *Letters from a Lady in Russia*.

Oct. 10. At Dublin, Henry Brooke, author of *Gustavus Vasa*, &c.

Nov. 12. At Scarborough, Rev. Sidney Swinney, D. D. F. R. and A. S. S. who resided for several years as Chaplain to the British Embassy at Constantinople.

23. At Hoxton, Philip Furneaux, D. D. a learned Dissenting Minister, aged 57.

Dec. 12. At Amwell, Herts, John Scott, the Quaker, well known as a poet.

ART. XXIV. *Literary Obituary.*

Oct. 30, 1807. At Chingford Lodge, Epping Forest, Mr. John Hamilton Moore, author of *Moore's Navigation*, *Seaman's Daily Assistant*, the *Monitor*, &c. He was in his 69th year.

Nov. . At Hull, æt. 58, Nathaniel Tucker, M. D. author of *The Bermudian*, a poem, 1774, 4to. and *The Anchorer*, a poem, 1776, 4to.

CENSURA LITERARIA.

NUMBER XXVI.

[Being Number XIV. of the New Series.]

ART. I. *A Dialogue betweene Experience and a Courtier, of the miserable estate of the Worlde, first compiled in the Schottishe tongue, by Syr David Lyndsey, Knight, (a man of great learning and science) nowe newly corrected, and made perfit Englishe, pleasaunt and profitable for al estates but chiefly for Gentlemen, and such as are in authoritie.*

*Hereunto are anexid certaine other pithy pieces of woorkes inuented by the said Knight, as shal largely appeare in the table after following. Anno 1566. 4to. folios 154. b. l.**

MR. CHALMERS, in his late excellent edition of Sir David Lyndsay's poems, says, "In the beginning of the year 1565-6, there was entered on the Stationer's register, for William Pickeryng, a book, entitled "A Dialogue betweene Experyence and a Courtier, compyled by Mr. Davy Lyndsay; bothe in Englesshe and Skottesh." It is to be lamented that this edition of Lyndsay's Monarchie was not printed, as proposed by the bookseller, in 'Englesshe and Skottesshe;' as the slight differences of the two languages, in that age, would have clearly appeared." In the following year

* Q. Colophon, the copy wanting the last two leaves.

Purfoot printed the present edition, and was joined by Pickering in those of 1575 and 1581; it is therefore probable the entry made by Pickering was of the work printed by his coadjutor; and Mr. C. has assigned sufficient reason for altering the plan of printing in both languages as “the doer of the English booksellers not only translated the Scottish tung into perfect Englishe; but he altered the words, changed the sentiments, and twisted the stanzas.” [Vol. I. p. 86, ed. 1806.]

The following is the introductory epistle prefixed by the editor on performing his task, and also a specimen for the purpose of comparing the slight difference between the languages so ably and convincingly pointed out and proved by Mr. C. in his dissertation on that subject.

At the back of the title a square wood cut of Lucrece stabbing herself with a sword beneath the right pap, a three quarters length; at the bottom the printer's name, “Thomas Pvrfoote.” On the following page,

“An Epistle to the Reader: Plato, the Prince of philosophers perfectly perceiuing, by prooffe of experience, that we are not borne to benefite our selues alone, but likewyse, our frendes, together with the common wealth and countrey wherein we have receiued life and liuing; did not onely commende this sacred sayng vnto letters, for profit of posteritie, but also laboured to accomplishe it with toyling, trauaile, and great anxietie. For howe much he hath deserued, as well of straungers studious in vertue, as of his owne natiue nation: his woorthy woorkes, and deuine volumes, most abundantly declare and testifie. Whose counsell, and example, diuerse men diuersly have folowed, studiyng rather the wealth of many then the ease and pleasure of one. But in my iudgement, they
are

are first to be registred in the book of fame, who by their watche and labour, leaue in letters, ornatly and pleasantly penned, the state and condition of former time, wherin (as it were a glasse) what end, doings good or euill haue had, we may clearely see and beholde. Therefore the author of this booke meriteth no small praise; who being a gentleman, borne of a woorshipfull house, had his childhod furnished with good letters, as he that was play felowe with the Prince; and after that, spent al his youth, and most of his age in the court, where for his wisdom, grauitie, and learning, he was alwayes occupied in the most waightie affaires of the kingedome; and nowe, after he came vnto crooked olde age, applied him selfe to write suche thinges as the court had taught him by experience, for the behoofe and instruction of others. But what inditeth he? The seemely sightes, the pleasure or delightes, the blisse and brauery of the court; nothing lesse, but the misery, the chaunge, and instabilitie of the world. Why (I pray you) is that to be learned in the court? In no place soner, for the higher a tree groweth, the more is it subiect to the blast and tempest: so that if the roote be losened and shake, most great and fearful is the fal thereof, as in this woorke by many reasons and examples is made most plaine and manifest. Therefore I will no longer deteine thee (gentle reader) from reading so fruitfull a booke, but now keepe silence that thou maist heare himselfe speake thereof. Farewell."

"To the bier of this booke.

"Reade and regarde, then gratefull gaine

thou shalt receiue hereby,

Both to requite thy cost and paine,

though deare thou doe it bie;

Thy peacock pride it pulleth downe,
thy hart to honour bent:

It telles the how fortune can frowne,
and take that she had lent.

It telles thee how the lowest tree,
the wynde doth seldome blowe:

But those that are growen vpon hie,
doth often ouerthrowe.

Therefore to heauen lift vp thy hart,
this world is short and vayne:

Then from it willingly depart,
with God in yoies* to reigne.

Finis."

Then follows the table.†

*"An Exhortation to the Reader touching the writing
of vulgar speache.*

"Gentill reader haue no despite,

Thinking that I presumptuously intend

In vulgar tong so hie matter to write,

But where I mis, amend it right sone;

To the vnlearned I wold y^e cause were knowen,

Of our miserable trauell and torment,

And how in earth no place is permanent.

* Misprint for joies.

† After "The ende of the fourth Monarchies.—The tragedy of Dauid Betō.—His Epistle to the Prelates.—To the Princes.—The testament of the Popiniaye.—Her complaint.—The Popiniayes epistle to the King.—The Popiniay to her brethrē in the court.—The communicatiō betwene the Popiniay and her executors.—The dreame of Sir Dauid Lindsay, the prologue.—The quātitie of y^e. earth.—The deuision of y^e. earth.—Of earthly paradise.—The complaint of the commō weale of Scotland.—An exhortation to the Kinges grace.—The death of Queene Magdalene. Finis."

How

How be it that diuers deuout cunning clarkes,
 In Latine tong haue written diuers bokes.
 The vnlearned knowes littell of their warkes;
 More than they do the rauing of the rokes;
 Wherefore to Colliers, Carters, and Cokes,
 To Jack and Tom my rime shall be directed;
 With cunning men, I know it will be liked.

Thoughe euery commen may not be a clarke,
 Nor hath no speache but their tounge maternall,
 Why should, of God the marueilous heuenly worke,
 Be hid from them? I thinke it not fraternall.
 The father of heauen which was and is eternall,
 To Moyses gaue the lawe vpon mount Synay,
 Not in the Greke nor Latine I heare say.

He wrote the lawe in tables hard of stone,
 In their owne language of Hebrew,
 That the children of Israell every one,
 Myght knowe the lawe, and so the same insecw
 Had he it written; in Latine this is trew
 It had bene to them but a sauerles iest:
 Ye may well knowe God wrote all for the best.

Arystotell, nor Plato, I heare say plaine,
 Wrote not their hye Philosophy naturall,
 In Duche, nor Frenche, nor speach Italian;
 But in their most ornat tong maternall;
 Whose name and fame doth raine perpetuall.
 Famous Virgill, the prince of poetry,
 Nor Cisero, the flower of oratorye,
 Wrote not in Caldei speache, this is trew,
 Nor yet in the language Sarazene;
 Nor in the vulgar language of Hebrew;
 But in the Romaine tounge this may be sene,
 Which was their proper language as I wene;

When Romaines as gouernours did procede,
 The decked Latine was their speache in dede.
 In the meane time, when that the bold Romaines
 Ouer all the world had dominion,
 Made Latine scoles their glory to aduance,
 That their language might be ouer all common:
 To that intent, by my opinion,
 Trusting that their empire should euer endure;
 But of fortune alway they were not sure.

Of languages the first diuersitie,
 Was made by God's malediction,
 When Babilon was builded in Caldee,
 Those bilders had no other:
 Before the time of that punicion,
 Was but one tounge, which Adam spake himselfe;
 Where nowe of tounes are thre score and twelfe.

Notwithstanding I thinke it great pleasure,
 Where cunning men haue languages inewe;
 That in their youth by diligent labour,
 Have learned Latine, Greke, and also Hebrew;
 That I am not one of that sort I rew,
 Wherefore I wolde all bokes necessarye,
 For our faith were in the tounge vulgar.

Christ after his glorious assention,
 To his disciples sent the holy sprite,
 In tounes of fyre to that intencion
 They being of all languages replete,
 Thorow all the world with words fayre and swete
 To euery man the faith, they should forth shewe
 In their owne speche deliuering them the lawe.

Therefore I thinke it great derision,
 To heare these nunnes and sisters night and daye;
 Singing and saying psames and orison,

Not

Not knowing what th[e]y sing or saye;
 But like a starling or a popingaye,
 Which learned are to speake by long vsage,
 Them I compare to byrdes in a cage.

Right so children and ladies of honours,
 Praye all in Latyne, thorowout the land so wide,
 Mumbling their mattens, euensong and howres,
 The Lorde's prayer also, and the crede,
 Were it not as pleasant to the spirite in dede,
 God have mercy vpon me for to say thus,
 As to saye, Miserere mei Deus.

Saint Jerom in his owne tounge Romaine,
 The lawe of God did truely translate
 Out of Hebrew and Greke, in Latine plaine,
 Which hath bin hid from vs long time God woot,
 Vnto this time; but after my conceite
 Had Saint Jerom bene borne in Argyle,
 Into Irishe his bokes he wold compile.

Prudent Saint Paull doth make narration,
 Touching the diuers speache of euery lande,
 Saing, there is more edification,
 In fyue wordes that men do vnderstand,
 Then to pronounce of wordes ten thousand,
 In a straunge language, that is to no reason:
 I think such pattering is not worth too peason.

Vnlearned people on the holye daye,
 Solemly heare the gospell sounge,
 Not knowing what the priest doth saye;
 But as a bell, when they heare it rounge;
 Yet if the priestes in there mother tounge,
 Would passe to the pulpit and that doctrine declare,
 Vnto the lewd people, it were more necessare.

I would prelates and doctours of the law,
 With vs lewd people, were not discontent,
 Though we in our vulgar tounge did know,
 Of Christ Jesu the life and testament;
 And how to kepe his commaundement:
 Both in our language let vs pray and reede,
 Our Lorde's prayer, and our creede.

I wolde some prince of great discretion,
 In vulgar language wolde translate,
 The nedefull lawes of this religion;
 Then wolde there not be halfe so great debate,
 Among vs people of the lowe state.
 If euerye man the verite did know,
 We neded not to intreat these men of law.

To doe our neighbour wrong we wolde bewar,
 If we did know the lawes punishment,
 There wolde not be suche brauling at the bar,
 Nor men of lawe leap to suche roiall rent,
 To kepe the lawe if all men were content;
 And eche man doe as he wolde be done vnto,
 The iudges should haue but littell ado.

The prophet Dauid, kyng of Israell,
 Compiled the pleasant psalmes of the psalter,
 In his owne proper tounge, as I here tell,
 And Salomon, which was his sonne and heyre,
 Did make his booke in his speach vulgar:
 Why should not their saying to vs be showne
 In our language? I wold it were knowne.

Let doctours write their curious questions,
 And argumentes so full of sophistrie,
 Their logicke, and their high opinions;
 Their darke judgement of astronomy;
 Their medicines and philosophye;

Let

Let poets shew their glorious engine,
Howe euer they please in Greke or Latine.

But let vs haue the bokes necessare,
To common welth and our saluation;
Justly translated in our tong vulgare:
And also I make to the supplication,
O gentill reader haue no indignation,
Thinking I medle with to hye a matter;
Now to my purpose forward will I fare."

The volume is interspersed with wood cuts, several of them repeatedly given, making the number not more than twenty-two that have different subjects.

Conduit street.

J. H.

ART. II. *The Life and Death of Hector. One and the first of the most puissant, ualiant, and renowned monarchies of the world, called the Nyne Worthies. Shewing his invincible force, together with the marvailous, and moste famous acts by him atchieved and done in the great, long, and terrible siege which the Princes of Greece held about the towne of Troy, for the space of tenne yeares. And finally his vnfortunate death after hee had fought a hundred mayne battailes in open field against the Grecians: the which heerein is all at large described. Wherein there were slaine on both sides fourteene hundred, and sixe thowsand, fourscore, and sixe men. Written by John Lidgate, Monke of Berry, and by him dedicated to the high and mighty Prince Henrie the Fift, King of England. At London printed*

printed by Thomas Purfoot. 1614. Folio. pp. 318.
Double columns.*

In the preceding article the works of a popular poet, universally sought for, being construed from the language of a sister kingdom into the vernacular tongue, for more general comprehension and accommodation of the English reader, seem a consistent labour, and the editor probably invited to it by the public voice: but in the present article a poem printed above a century, with a subsequent edition, not simply modernized, but transposed, and new modelled, from the heroic couplet into six-line stanzas, extending to the incredible number of above thirty thousand lines, † appears the most extraordinary instance of useless patience, unwearied perseverance, and distorted taste in an editor that can be recorded in our language, for which scarce

* This title is in the center of a wood cut, size of the page, the royal arms in an arch at top, with head, border of roses, and thistles; at the corners the four quarters of the globe represented with usual names and animals on escutcheons; on pedestals of each side whole-length figures of "Wisdom" and "Science." In a small compartment at top the figure of Fame, and in another at the bottom the author in his study writing, table, books, &c. Q. If same ornament was not used by an earlier printer, and described by Herbert; in whose work it cannot be easily referred to, from the want of a more copious index?

† The following analysis of this perversion of genius may be worth preserving.

Book 1 contains 9 chapters, 799 stanzas.

2 12 149

3 7 967

4 7 1241

5 2 599

5025 6-line stanzas.

any

any popularity of the author could furnish a reasonable pretence.

The poem was first printed by Pinson, in 1513, under the title of "The hystory, sege, and dystruccyon of Troye;" again by Marshe in 1555. These editions supplied all demands of the public until the regeneration in the present article, which commences with "The Epistle as it was dedicated vnto the high and mightie Prince Henry the Fift," consisting of thirteen seven-line stanzas; then follows,

"Lenvoy.

"Go forth, my booke, vaild with the princely grace
Of him, that is extold for excellence
Throughout the world, but do not shew thy face,
Without support of his magnificence :

And who so ere against thee takes offence,
Be thou not stubborn with presumption;
But see thou arme thyselfe with patience,
And gently yeeld to their correction."

"The Translator to his booke.

"And sith thou art not limb'd with trees nor flowers
Of eloquence, but clad in white and blacke;
Thou must prepare thyselfe t'abide the showers,
Of them that of dislike occasion take:
And when thou likeliest art to go to wracke,
Seeme not gainst them thine error to defend;
But rather yeeld a little and give backe,
And pray them, that they will thy faults amend."

These lines may be found in Herbert, p. 258, and shew the harmony of versification possessed by the editor, or demi-author.

The

The following is part of the invocation to the Muse from "The Preface to the Reader," in fifty-six six-line stanzas.

"For thou art sayd of rethoricke to beare
The onely praise, and patronesse for skill,
And eke of musicke; pleasant to the care,
Thou canst direct each instrument at will:
Deny not then, sweet Muse, thy ayd to mee,
And I shall rest beholding vnto thee.

Els will the clowds of ignorance enclose,
And round incampe my wits that are so bare,
And cause the rude (to poets vtter foes)
To laugh at me: But such, as learned are,
I will intreat what faults so ere they find,
To winke thereat, and keepe them in their mind.

And if that in my verses I have err'd,
(As no man but may erre what ere he be)
I must confesse I never yet deseru'd
To haue the praise for excellent poetrie.
For God he knowes when I this worke began,
I did it not for praise of any man."

It was to please the humour of his princely patron, on whom follows a heavy eulogium. The translation is described, I conceive, as having been begun in October 1412, with a minute detail of the altitude of Phœbus, the aspect of Lucina, &c. and at the conclusion of the volume appears to have been finished about March 1421, the eighth year being complete of Henry V. During this period, rather exceeding eight years, Lidgate translated a work, that had been the theme of Homer, Ovid, and Virgil, (who are respectively

spectively censured as wandering from the truth,) from a clark that wrote "true, just, and well, Guydo of Columeina," who did not neglect or alter the meaning of any one sentence of "Ditus and of Dares;" but which only establishes the truth of Shenstone's observation, that "a person of a pedantic turn will spend five years in translating, and contending for the beauties of a worse poem, than he might write in five weeks himself."

The name of Chaucer will sanction the concluding with a further extract.

"Chawcer, that my master was, and knew
What did belong to writing verse or prose,
Ne're stumbled at small faults, nor yet did view

With scornfull eie the works and bookes of those
That in his time did write, nor yet would taunt
At any man, to feare him or to daunt

His courage in that kind of exercise:

But rather vse their weaknes to support,
And as he was well learned and very wise,
And able to instruct and to exhort
Such as did use to write, would winke and smile
At faults, and yet say nothing all the while.

So that if to describe him I should strive,
I must needs say (vnlesse from truth I varry)
That neuer any man as yet did liue

Vntill this day, that worthy was to carry
His inckhorne in respect of poetrie:
But if within this land or realme there be

Such men as able be his steps to trace;
To them it is that I direct my booke,
And wholly to their skills referre my case,
With their judiciall eies thereon to looke:

Beseeching

Beseeching them to mend what is a mis,
 And t'adde, or to diminish all that is
 Superfluous, or else wanting. And although
 They find therein no phrases that are new;
 Nor eloquence (as they suppose) enough,
 Yet I do hope that they shall find all true
 In substance as mine author wrote the same,
 Wherein I know I shall incurre no blame."

Conduit street.

J. H.

ART. III. *Ciceronis Amor. Tullie's Love. Wherein*
is discoursed, the prime of Ciceroes youth, setting
out in liuely Portraitsures, how yong Gentlemen,
that aime at Honour, should leuell the end of their
affections, holding the loue of Countrey and friends
in more esteeme, then those fading blossomes of
beautie, that onely feede the curious suruey of the
eye. A worke full of pleasure, as following
Ciceroes veine, who was so conceited in his youth,
as graue in his age, profitable, as containing pre-
cepts worthy so famous an Oratour. By Robert
Green, in Artibus Magister. Omne tulit punctum
qui miscuit vtile dulci. London: Printed by W.
Stansby for John Smethwicke, and are to bee sold at
his shop in S. Dunstanes Church-yard, vnder the
Diall. 1611. 4to.

By the Dedication "to the Right Honourable Fer-
 dinando Stanley, Lord Strange,* ennobled with all titles
 that honour may affoord, or vertue challenge, Robert
 Greene wisheth increase of vertuous and lordly reso-
 lutions."

* Who succeeded to the earldom of Derby, 1594.

Then

Then "to the gentle Readers health."

"Ad Lectorem Hexasticon," 6 lines, sig. "Tho. Watson, Oxon."

"Ad Lectorem de Ciceronis amore Hexasticon," 6 lines, sig. "G. B. Cantabrigiensis."

Two pieces of English poetry of 12 lines each, in six-line stanzas, unentitled; signatures "Thomas Burneby, Esquire," and "Edward Rainesford, Esquire."

This Roman wooing and wedding extends to 71 pages, dressed in the majesty of black letter, sprinkled with both high-sounding epistles and ditties for the lute, and where a soldier environed with miracles of beauty declares "Loue is of more force then warres, and the lookes of women pierce deeper then stroke of launces: there is no curtlear so keene, but armour of high prooffe can withstand; but the beauties arrowes are so sharp, and the darts that flie from women's eyes so piercing, as the Corslet tempered by Vulcan, for Didoes paramour, holds not out the violence of their stroake." From the episode of the love and betrothment of Phillis and Coridon, take

"The Shepheard's Ode.

"Walking in a vally green,
Spread with Flora, summer's queene:
Where she heaping all her graces,
Niggard seem'd in other places.
Spring it was, and here did spring,
All that Nature forth can bring;
Groves of pleasant trees there grow
Which fruit and shadow could bestow:
Thicke leaued boughes small birds couer,
Till sweet notes themselues discover:

Tunes

Tunes for number seem'd confounded,
 Whilst their mixture musicke sounded.
 Greeing well, yet not agreed,
 That one the other should exceede.
 A sweet streame here silent glides;
 Whose clear water no fish hides.
 Slow it runnes, which well bewraid,
 The pleasant shore the current staid:
 In this streame a rocke was planted,
 Where no art nor nature wanted.
 Each thing so did other grace,
 As all places may giue place.
 Onely this the place of pleasure,
 Where is heaped nature's treasure.
 Here mine eyes with wonder staid,
 Eyes amas'd and mind affraid;
 Ravisht with what was beheld,
 From departing were with held,
 Musing then with sound advise,
 On this earthly paradise,
 Sitting by the river side,
 Lovely Phillis was descride:
 Gold her haire, bright her eyen,
 Like to Phœbus in his shine:
 White her brow, her face was faire,
 Amber breath perfumde the aire.
 Rose and lilly both did seeke,
 To shew their glories on her cheeke:
 Love did nestle in her lookes,
 Baiting there his sharpest hookes.
 Such a Phillis ne're was seene,
 More beautifull then Love's Queene,
 Doubt it was whose greater grace,
 Phillis beauty, or the place.
 Her coate was of scarlet red
 All in pleates, a mantle spred,

Fring'd

Fring'd with gold: a wreath of bowes
 To check the sun from her browes:
 In her hand a shepheards hooke,
 In her face Dianaes looke,
 Her sheepe grased on the plaines
 Shee had stolne from the swaines:
 Vnder a cool silent shade,
 By the streames she garlands made,
 Thus sat Phillis all alone,
 Miss't she was by Coridon;
 Chiefest swain of all the rest,
 Lovely Phillis lik't him best.
 His face was like Phœbus loue,
 His neck white as Venus doue;
 A ruddy cheeke filled with smiles,
 Such loue hath when he beguiles;
 His lookes browne, his eyes were gray,
 Like Titan in a summer's day.
 A russet iacket sleeues red,
 A blew bonnet on his heade.
 A cloake of gray fenc'd the raine,
 Thus tyred was this louely swaine:
 A shepheard's hooke, his dog tide,
 Bag and bottle by his side,
 Such was Paris, shepheards say,
 When with Oenone he did play,
 From his flock straied Coridon,
 Spying Phillis all alone:
 By the streame he Phillis spide,
 Brauer then was Florae's pride:
 Downe the valley gan he tracke,
 Stole behind his true-loues backe;
 The sun shone and shaddow made,
 Phillis rose and was afraid.

When she saw her louer there,
 Smile she did, and left her feare.
 Cupid that disdaine doth loth,
 With desire strake them both.
 The swaine did wooe, she was nice,
 Following fashion, nayde him twice:
 Much adoe hee kist her then,
 Maidens blush when they kisse men;
 So did Phillis at that stowre,
 Her face was like the rose flower.
 Last they greed, for loue would so,
 Faith and troth they would no mo,
 For shepherds euer held it sin,
 To false the loue, they liued in.
 The swaine gaue a girdle red,
 She set garlands on his head.
 Gifts were giuen, they kisse againe,
 Both did smile, for both were faine.
 Thus was loue mongst shepherds sold,
 When fancy knew not what was gold;
 They wooed, and vowed, and that they keepe,
 And goe contented to their sheepe."

Conduit-street.

J. H.

ART. IV. *An Epitaph vpon the Death of Richard Price, Esquier (the second sonne of Sir John Price, Knight, deceased) which Richard left this life the fifth day of Januarie, 1586.*

" My sorrow doth suppress my memorie,
 My griefe eke grieues my hart, and all my powers,
 My teares do pierce my paper thorowlie,
 My Muse me failes, my wo my wit deuoures,

So

So as amasd I sit deuoid of might,
In verse, or prose, my meaning to indight.

Of princely iewels, precious are the price,
Of gold the gaine who wisheth not to haue,
Of house and land, and all by land that rise,
Of all for life, who seeketh not to saue:
But when I weigh the depth of mine intent,
A Price to prayse, I cannot but lament,

A Price for gentle bloud, of price he was,
A Price well taught in youth to liue in age,
A Price so fraught with vertues that surpasses;
A Price though yong in yeeres, in wisdom sage:
A precious Price, as Wales did euer yeeld,
A Price of peace in towne, yet fierce in field.

His vertues rare, his wisdom so profound,
His learned skill, his curtesie so seene,
His bountie great in house did so abound,
His travell such for countrey, and for Queene,
Made him beloued, and for his friendship fast,
So famously, as euermore shall last.

He liued no doubt with well contented mind,
He liued upright, iust both in word and deed,
He liued a subject true, as man may find,
He liued to God a child of Abraham's seed:
He liued to die, content to leaue each frend,
He died to liue in ioy, that shall not end.

His wofull wife may chiefly waill his want,
His seruants next haue greatest cause to grieue,
His country then (sith such as he be scant)
His friends each one may sorrow whilst they liue:
Among the which a greater losse had none,
Then I my selfe that causlesse do not mone.

Oh God graunt us thy grace, and daily aide,
 Oh God put feare and loue into our hart,
 Oh God to sinne make us full sore afraid,
 O God thy loue from us do not diuart:
 Thou that from us our peerelesse Price hast reft,
 Be our defence that heere behind are left.

R. D."

Imprinted at London by John Charlewood.

The above epitaph is printed in black letter, on a broadside, with a mourning border, and incidental wood cut of a tomb, &c. above the printer's name. It was the only material article added by Mr. Reed to his copy of Herbert, and the gentleman who purchased that work, at the sale of his books, obligingly transmitted a copy to me for the purpose of being inserted in the CENSURA.

Conduit street.

J. H.

ART. V. *Doleman's Conference about the next succession to the Crowne of England, divided into two partes.*

[CONTINUED FROM P. 51.]

Questions of descent and of the rights of inheritance are considered by different tastes with such various degrees of interest or dislike, that it is difficult to find a subject less generally popular. For this reason I have hesitated, whether I should produce the chapter which I am about to transcribe. Some will think it dull and insignificant; some will laugh at the empty vanity of birth;

birth; and some will be angry, because they will conceive that it touches upon their own pretensions.

In this strangely-mingled constitution, in which aristocracy and commercial wealth are continually struggling for the mastery; in which the greatest families have been frequently degraded, and thrown back among the humblest stations of society to struggle with poverty, contempt, and oppression, till their birthrights have been forgotten, or denied and overwhelmed, while persons immediately sprung from the lowest dregs of the people have risen by sudden and meanly-obtained wealth to the highest honours, and the alliance with princes, any consistency of judgment on these subjects will be sought in vain. Many put too great, and many too little value on such an adventitious distinction. But among those, who estimate it too highly, envy and jealousy prompt no small number to tear away the laurels from others, to which they cannot make pretensions themselves.

Of admitted pedigrees it is difficult to extract from the incongruous remarks we hear, what it is, which is deemed most worthy of notice and fame. Some fix on wealth, some on titles, some on preferments and places; some on active life, and some on an independent and dignified retreat; some on talents; and some on virtue. Which ever of all these be chosen as the ground of pretensions, ill-temper and ingenuity always set some of the others in opposition to it, with the hope of reducing it below themselves.

The world however admit with doubt and dislike any of these claims. To "make the past predominate over the present," is a kind of intellectual effort not

suited to the gross capacities of the mob. A splendid equipage, a luxurious table, proud liveries, and a gorgeous coronet, they can feel and worship in a cut-throat nabob, or swindling contractor, though they remember them once drudging in the meanest occupations. But the descendants of princes and kings, who have ruled kingdoms by their talents, and filled the globe with their heroism, are mean and *insignificant* in their eyes, if they have not themselves commanding estates, and are not placed in seats of rank and power, even though they should possess brilliant genius, and talents which have never come into active employment only because they may be too high for it!

Whether any one is wise in laying any stress whatever on the distinctions of birth is a fair question. For my own part, I am inclined to think upon the whole, that it is inconsistent with a sound wisdom to regard it. The major part of those, who have exhibited the most sublime and admirable of all human qualities have been men of the lowest extraction. Such were Virgil, (if not Homer) Horace, Shakspeare, Chatterton, Burns, and Kirke White. Nor had Spenser, Milton, Cowley, Pope, or Gray, any pretensions to superior birth. On the contrary, many families which have for ages been in possession of honours, wealth, and power, have not in the long track of centuries produced one man conspicuous for abilities, or energy; or even eminent for private virtues. To such families pedigree is a disgrace: it only furnishes a light to exhibit their defects and their baseness more conspicuously. It is not to be supposed, that every member of a numerous race will have either eminent talents, or a good disposition. Nor can those, who occasionally fall
below

below the standard of their alliances, be permitted to throw a cloud over a whole house.

But among those, who think birth a circumstance of high value, there is another question, and a very idle one, often agitated. It is contended by many that the honours of birth are confined to the *male line*! Sir William Blackstone, who was himself a man of no eminent origin, wished to annihilate at once the distinctions of descent, by shewing how small a portion of blood of any *one* ancestor an individual possesses after a few generations. He applied this, if I recollect, to the case of kinship to Archbishop Chichely, who founded All Soul's College with a preference, as to fellowships, to his own relations. But if this argument be admitted, where is it to stop? What is the precise quantum of blood, at which it shall be deemed that affinity is worn out? In truth such an argument leads to the most gross absurdity, and is very unbecoming so sound a mind as Blackstone's! The male line will always necessarily have the advantage in point of credit with the world, because the name is itself a perpetual indication of the descent. It may be more rationally questioned how far a low and unequal alliance counteracts the honour:—to which, however, it may be replied, that it leaves the proportion, in right of which the distinction is claimed, unaltered. And, in truth, in this country of mixed ranks, such an objection would at once annihilate the honours of almost all the most ancient and powerful families remaining in this country; such as Howard, Seymour, Courtnay, Talbot, Percy, Cecil, Compton, Mordaunt, Stanhope, Berkeley, Neville, Digby, Pelham, Devereux, St. John,

De Spenser, De Clifford, Audley, Argyle, Hastings, Lyttelton, and Bertie.

It is well known how often the regal blood of our present royal family has changed the male line—from Plantagenet to Tudor, thence to Stuart, and again to another branch of Stuart—and thence to that of the Elector Palatine, before it came to the House of Brunswick. Yet surely his Majesty does not less partake of the rights and honours derived from the blood of Hen. VII. and Elizabeth of York, than if his descent had been confined to the male line.

I will now transcribe the account of the House of Suffolk.

“Of the House of Suffolk, conteyning the claymes of the Countesse of Darby and her children, as also of the children of the Earle of Hartford.”

“It hath appeared by the genealogie set downe before in the third chapter, and oftentimes mentioned since, how that the house of Suffolk is so called, for that the Lady Mary second daughter of King Henry the Seventh, being first married to Lewis XII. King of France,* was afterwards married to Charles Brandon Duke of Suffolke, who being sent over to condole the death of the said King, got the good will to marry† the widow Queene, though the common fame of al men was, that the said Charles had a wife lyving at

* She was married Oct. 9, 1514; and King Lewis died Jan. 1, 1515, æt. 53.

† This marriage took place in 1517.

that day, and divers yeares after, as in this chapter we shal examine more in particuler.

“ By this Charles Brandon then Duke of Suffolk, this Queene Mary of France had two daughters, first the Lady Francis, married to Syr Henry Gray Marques Dorset, and afterward in the right of his wife, Duke also of Suffolke, who was afterward be-hedded by Queene Mary,* and secondly Lady Elenor married to Syr Henry Clifford Earle of Cumberland.

“ The Lady Frances, elder daughter of the Queene, and of Charles Brandon, had issue by her husband the said last Duke of Suffolke; three daughters, to wit, Jane, Catherine, and Mary, which Mary the youngest was betrothed first to Arthur Lord Gray of Wilton, and after lefte by hym, she was marryed to one M. Martin Keyes of Kent, Gentleman Porter of the Queene's Housholde, and after she dyed without issue.†

“ And the Lady Jane the eldest of the three sisters was married at the same tyme to the Lord Guylford Dudley, fourth sonne to Syr John Dudley Duke of Northumberland, and was proclaymed Queene after the death of King Edward, for which acte al three of them, to wit, both the father, sonne, and daughter-in-law, were put to death soone after.

“ But the Lady Catherin the second daughter, was married first uppon the same day that the other two her sisters were, unto Lord Henry Herbert now Earle of Pembroke, and uppon the fal and misery of her house, she was left by him, and so she lived a sole woman for divers yeares, until in the begining of this

* He was beheaded Feb. 23, 1554. The Duchess remarried Adrian Stokes, Esq. She has a monument in Westminster Abbey.

† She was deformed.

Queene's dayes, she was found to be with child; which she affirmed to be by the Lord Edward Seymour Earle of Hartford, who at that tyme was in France, with Syr Nicholas Throgmorton the Embassador, and had purpose and licence to have travailed into Italie; but being called home in haste uppon this new accident, he confessed that the child was his, and both he and the Lady affirmed that they were man and wife, but for that they could not prove it by witnesses; and for attempting such a match with one of the blood royal, without privity and license of the Prince, they were committed both of them to the Tower, where they procured meanes to meete againe afterward, and have another childe, which both children do yet live, and the elder of them is called Lord Henry Beacham, and the other Edward Seymer;* the mother of whom lived not long after, neither married the Earle againe, until of late that he married the Lady Francis Howard, sister to the Lady Sheffield; and this is all the issue of the elder daughter of Charles Brandon, by Lady Mary Queene of France. †

“The second daughter of Duke Charles, and the Queene, named L. Elenor, was married to Henry Lord Clifford, Earle of Cumberland, and had by him a daughter named Margaret, that married ‡ Syr Henry

* This Edward was afterwards Lord Beauchamp; he was born about 1563, and died in August 1618, in his father's lifetime, leaving issue by Honora, second daughter of Sir Richard Rogers of Brianstone, in Dorsetshire, 1. Edward Lord Beauchamp, who died in his grandfather's life without issue. 2. William Lord Beauchamp, afterwards Marquis of Hertford, &c. 3. Sir Francis Seymour, ancestor of Charles, the proud Duke.

† This Earl of Hertford survived till April 1, 1621.

‡ Viz. Feb. 7, 1555. See CENS. LIT. Vol. VI. p. 405.

Stanley, Lord Strange, and after Earle of Darby,* by whom the said Lady † (who yet liveth) hath had issue Fernande Stanley, now Earle of Darby,‡ William§ and Francis Stanley, and this is the issue of the house of Suffolke, to wit, this Countesse of Darby, with her children, and these other of the Earle of Hartford; of al whose claymes and titles with their impediments, I shal here briefly give accompt and reason.

“First of al, both of these families do joyne together in this one pointe to exclude the house of Scotland both by foraine birth, and by the foresaid testament of King Henry, authorized by two Parliaments, and by the other exclusions which in each of the titles of the King of Scots and of Lady Arabella hath ben before alleaged. But then secondly they come to vary betweene themselves, about the priority or propinquitie of their owne succession, for the children of the Earle of Hertford, and their frendes do alleage, that they do discend of Lady Francis the elder sister of Lady Elenor, and so by law and reason are to be preferred; but the other house alleageth against this, two impediments, the one, that the Lady Margaret, Countesse of Darby, now lyving, is neerer by one degree to the stemme, that is, to King Henry the Seventh, then are the children of the Earle of Hartford, and, consequently, ac-

* He died Sept 25, 1594. See CENS. LIT. Vol. VI. p. 405.

† She outlived her husband three years, dying Sept. 29, 1596, aged 56.

‡ Died before his mother, April 16, 1594. This Earl Ferdinando left three daughters his coheirs—1. Lady Anne, wife of Grey Bruges Lord Chandos, and afterwards of Mervin Earl of Castlehaven, in 1624, and died 1647—2. Lady Frances married John Egerton, first Earl of Bridgewater, and died March 11, 1635—3. Lady Elizabeth married Henry Hastings Earl of Huntingdon, and died Jan. 20, 1632.

§ Succeeded his brother as Earl of Derby, and died Sept. 29, 1642.

according to that which in the former fourth chapter hath bin declared, she is to be preferred, albeit the children of the said Earle were legitimate.

“Secondly they do affirme that the said children of the Earle of Hartford by the Lady Catherin Gray, many waies are illegitimate. First for that the said Lady Catherin Gray their mother was lawfully married before to the Earle of Pembrok now living, as hath bin touched, and publike recordes do testifie, and not lawfully seperated, nor by lawful authority, nor for just causes, but only for temporal and worldly respects, for that the house of Suffolk was come into misery and disgrace, wherby she remayned stil his true wife in deede and before God, and so could have no lawful children by an other, while he lived, as yet he doth.

“Agayne they prove the illegitimation of these children of the Earle of Hartford, for that it could never be lawfully proved that the said Earle and the Lady Catherin were married, but only by their owne assertions, which in law is not holden sufficient, for which occasion the said pretended marriage was disanulled in the Court of Arches, by publique and definitive sentence, of Dr. Parker, Archbishop of Canterbury, and Prymate of England, not long after the birth of the said children.

“Further-more they do add yet another bastardy also, in the birth of Lady Catherin herselfe, for that her father Lord Henry Gray Marquis of Dorset was knowne to have a lawful wife alive when he married the Lady Francis, daughter and heyre of the Queene of Fraunce, and of Charles Brandon Duke of Suffolke, and mother of this Lady Catherin, for obteyning of which

which great marriage, the said Marques put away his foresaid lawful wife, which was sister to the Lord Henry Fytzallen Earle of Arondel, which disorder was occasion of much unkindness and hatred betweene the said Marquis and Earle ever after. But the power of the Marquis and favour with King Henry in women's matters, was so great at that tyme, as the Earle could have no remedie, but only that his said sister, who lived many yeares after, had an annuitye out of the said Marquis lands during her life, and lived some yeares after the said Marquis (afterwards made Duke) was put to death in Queene Marie's tyme.

“ These then are three waies by which the family of Darby do argue the issue of Hartford to be illegitimate. But the other two houses of Scotland and Clarence do urge a former bastardy also that is common to them both, to wit, both against the Lady Frances, and the Lady Eleanor; for that the Lord Charles Brandon also Duke of Suffolk had a wife alive, as before hath bin signified, when he married the Lady Mary Queene of France, by which former wife he had issue the Lady Powyse (I meane the wife of my Lord Powyse of Poystlandes in Wales) and how long after the new marriage of her husband Charles Brandon this former wife did live, I cannot set downe distinctly, though I think it were not hard to take particular information therof in England, by the register of the church wherein she was buried; but the frendes of the Countesse of Darby do affirme, that she died before the birth of Lady Eleanor the second daughter; though after the birthe of Lady Frances; and thereby they do seeke to cleere the familie of Darby of this bastardye, and to lay al foure uppon the children of Hartford before

fore mentioned; but this is easy to be known and verified by the meanes before signified.

“But now the frendes of Hartford do answere to al these bastardies, that for the first two pretended by the marriages of the two Dukes of Suffolk, they saye that either the causes might be such, as their divorces with their former wives might be lawful, and prove them no marriages, and so give them place to marry againe, or els that the said former wives dyd dye before these Dukes that had bin their husbands, so as by a post-contract and second new consent, given betweene the parties when they were now free, the said later marriages which were not good at the beginning, might come to be lawful afterwards, according as the law permitteth, notwithstanding that children begotten in such pretended marriages where one partye is alredy bounde, are not made legitimat, by subsequent trew marriage of their parentes; and this for the first two bastardies.

“But as for the third illegitimation of the contract betweene the Lady Catherin and the Earle of Hartford, by reason of a precontract made betweene the said Lady Catherin and the Earle of Pembroke, that now liveth, they saye and affirme, that precontract to have bin dissolved afterward lawfully and judicially, in the tyme of Queene Mary.

“There remayneth then only the fourth objection, about the secret marriage made betweene the said Lady Catherin and the Earle of Hartford, before the birth of their eldest sonne, now called Lord Beacham, which, to say the truth, seemeth the hardest pointe to be answered; for albeit in the sight of God that marriage might be good and lawful, if before their carnal knowledge they gave mutual consent the one to the other,

other, to be man and wife, and with that mynde and intention had carnal copulation, which thing is also allowed by the late council of Trent itselfe, which disanulleth otherwise al clandestine and secret contracts in such states and countries, wher the authoritie of the said council is receaved, and admitted; yet to justifie these kinde of marriages in the face of the church, and to make the issue therof legitimate and inheritable to estates and possessions, it is necessary by al law, and in al nations, that there should be some witnes to testifie this consent and contract of the parties before their carnal knowlege: for that otherwise it should lye in every particuler man's hand, to legitimate any bastard of his, by his only woord, to the prejudice of others that might in equitie of succession pretend to be his heyres, and therefore (no doubt) but that the Archbishop of Canterbury had great reason to pronounce this contract of the Lady Catherin, and the Earle of Hartford, to be insufficient and unlawful, though themselves did affirme that they had given mutual consent before, of being man and wife, and that they came together, *animo maritali*, as the law of wedlock requireth; but yet for that they were not able to prove their said former consent by lawful witnessses, their saide conjunction was rightly pronounced unlawful; and so I conclude that the first sonne of these two parties might be legitimate before God; and yet illegitimate before men; and consequently incapable of al such succession, as otherwise he might pretend by his said mother.

“And this now is for the first begotten of these two persons; for as touching the second childe, begotten in the Tower of London, divers learned men are of
opinion

opinion that he may be freed of this bastardy, for that both the Earle and the Lady, being examined upon their first child, did confesse and affirme that they were man and wife, and that they had meaning so to be and to continew, which confession is thought to be sufficient, both for ratifying of their old contract, and also for making of a new, yf the other had not been made before. And seeing that in the other former pretended contract and marriage, there wanted nothing for justifying the same before men, and for making it good in law, but only external testimony of witnesses, for proving that they gave such mutual consent of myndes before their carnal knowlege (for the presence of priest or minister is not absolutely necessary) no man can say that there wanted witnesses for testifying of this consent, before the second copulation, by which was begotten their second sonne; for that both the Queene herselfe and her counsel, and as many besides as examined these parties upon their first acte and child birth are witnesses unto them that they gave their full consents and approbations, to be man and wife, which they ratified afterward in the Tower by the begetting of their second child; and so for the reasons aforesaid, he must needs seeme to be legitimate, whatsoever my Lord of Canterbury for that tyme, or in respect of the great offence taken by the estate against that act, did or myght determine to the contrary.

“ And this is the somme of that which is commonly treated, about these two families of the House of Suffolk, to wit of Hartford and Darby, both which families of Suffolke, the other two opposite houses of Scotland and Clarence, do seeke to exclude by the
first

first bastardy, or unlawful contract betweene the Queene of France, and Charles Brandon, as hath bin seene: of which bastardye the House of Darby doth indeavour to avoide itself in manner as before hath bin declared; and preferreth itselfe in degree of propinquity not only before the foresaid two Houses of Scotland and Clarence, but also before this other part of the House of Suffolke; I meane the familie of Hartford, though descended of the elder daughter; for that the Countesse of Darby doth helde herselfe one degree neerer in discent, then are the other pretenders of Hartford as hath bin shewed. And albeit there want not many objections and reasons of some, besides that which I have touched before, yet for that they are for the most part personal impediments, and do not touch the right or substance of the title, or any other important reason of state concerning the common wealth, but only the mislike of the persons that pretende, and of their life and government, I shall omit them in this place; for that as in the beginning I promised, so shall I observe as much as lieth in me, to utter nothing in this conference of ours, that may justly offend, and much lesse touche the honor or reputation of any one person of the bloode royal of our realme. When the tyme of admitting or excluding cometh, then wil the realme consider as wel of their persons as of their rightes, and wil se what accompt and satisfaction ech person hath given of his former life and doings, and according to that wil proceede, as is to be supposed: but to me in this place, it shal be enough to treat of the first pointe, which is of the right and interest pretended by way of succession; and so with this I shal

make an ende of these families and passe over to others, that yet do remayne.”

Extract from Chap. V.

Among many other objections to the title of the Lady Arabella, the last is as follows: “Another consideration of these men is, that if this Lady should be advanced unto the crowne, though she be of noble blood by her father’s side, yet in respect of alliance with the nobility of England shee is a meere strainger, for that her kyndred is only in Scotland, and in England shee hath only the Candishes by her mother’s side, who being but a meane familie might cause much grudging among the English nobilitie, to see them so greatly advanced above the rest, as necessarily they must be, yf this woman of their lineage should come to be Queene; which how the nobility of England would beare is hard to say; and this is as much as I have heard others say of this matter and of al the house of Scotland: wherfore with this I shal end, and passe over to treat also of the other houses that do remayne of such as I before named.”

Extracts from Chapter X.

“In the House of Suffolke the Lord Beacham and the Earle of Darby have the difference of titles that before hath bin seene, and each one his particuler reasons why he ought to be preferred before the other, and for their other abilities and possibilities, they are also different, but yet in one thing both Lords seeme to be like, that being both of the blood royal they are thought to have abased themselves much by their marriages with
the

the two Knightes daughters, Sir Richard Rogers, and Sir John Spenser,* though otherwise both of them very worshipful, but not their matches in respect of their kindred with the crowne: yet doth the alliance of Sir John Spenser seeme to bringe many more frends with it then that of Sir Richard Rogers, by reason of the other daughters of Sir John, wel married also to persons of importance, as namely the one to Sir George Carey, Governour of the Isle of Wight who bringeth in also the Lord Hunsdon his father captaine of Barwick, two of the most important peeces that Ingland hath.

“And for that the said Lord Hunsdon and the Lady Knowles disceased, were brother and sister, and both of them children to the Lady Mary Bullen, elder sister to Queen Anne, hereof it cometh, that this alliance with Sir George Carey, may draw after it also the said House of Knowles, who are many and of much importance, as also it may do the husbandes of the other daughters of Sir John Spenser, with their adherents and followers, which are neither few, nor feeble, al which wanteth in the marriage of the Lord Beacham.

“An other difference also in the ability of these two Lords is, that the House of Seymers in state and title of nobility is much yonger then the House of Stanleys, for that Edward Seymer late Earle of Hartford, and after Duke of Somerset, was the first beginner therof, who being cut off together with his brother the Admiral, so soone as they were, could not so settle

* Sir John Spenser of Althorp, ancestor to the *present* great families of Marlborough and Spenser. This was the famous Aliee Countess of Derby.

the said House, especially in the alliance with the residue of the nobilitie, as otherwise they would and might have done. But now as it remayneth, I do not remember any allyance of that house, of any great moment, unless it be the children of Sir Henry Seimer of Hampshire, and of Sir Edward Seymer* of Bery Pomery, in Devonshire, if he have any, and of Sir John Smith of Essex, whose mother was sister to the late Duke of Somerset; or finally the alliance that the late marriage of the Earle of Hartford with the Lady Frances Howard, may bring with it, which cannot be much, for so great a purpose as we talke of.

“ But the Earle of Darby on the other side is very strongly and honorably allied, both by father and mother, for by his father, not to speake of the Stanleys, (which are many and of good power, and one of them matched in the House of Northumberland,† his said father, the old Earle, had three sisters, wel married, and al have left children, and heyres of the houses, wherein they were married; for the elder was married, first to the Lord Sturton, ‡ after to Sir John Arundel, § and of both Houses hath left heyres male. The seconde sister was married to the Lord Morley, by whom she hath left the Lord that now is, who in lyke manner hath mached with the heyre of the Lord Montegle who is likewise a Stanley. And finally the third sister was married to Sir Nicholas Poynes of

* Ancestor to the present Duke of Somerset.

† Sir Edward Stanley of Tonge Castle in Shropshire, son of Sir Thomas Stanley, second son of Edward third Earl of Derby, married Lady Lucy Percy, daughter and coheir of Thomas seventh Earl of Northumberland; he died 1632. The famous Lady Venetia Digby was his daughter.

‡ Charles Lord Stourton, memorable for his unhappy exit at Salisbury, March 16, 1557.

§ Of Lanherne in Cornwall.

Glocestershire,

Glocestershire, and by him had a sonne and heyre that yet liveth.* And this by the father's side; but no lesser alliance hath this Earle also by the side of his mother, who being daughter of George" [*Henry*] "Clifford Earle of Cumberland, by Lady Eleanor neece of King Henry the Seventh, the said Lord George" [*Henry*] "had afterward by a second wife, that was daughter of Lord Dacre of the North, both the Earle of Cumberland that now is, and the Lady Wharton, who are hereby brother and sister of the halfe blood, to the said Countesse of Darby, and the Dacres are their uncles.†

"Besides al this, the states and possessions of the two forsaide Lordes, are far diffrent, for the purposse pretended; for that the state of the Earle of Hartford is far inferior, both for greatnes, situation, wealth, multitude of subjects, and the like: for of that of the Stanleys, doth depend the most part of the shires of Lancaster and Chester; and a goode parte of the north of Wales, (at least wise by way of observance and affection) as also the Isle of Man, is their owne; and Ireland and Scotland is not far off, where friendship perhaps in such a case might be offered, and finally in this poynte of abillity great oddes is there seene betweene these Lordes.

"As for their religion, I cannot determyne what difference there is, or may be betweene them The Lord Beacham is presumed to be a protestant, albeit some hold that his father, and father-in-law be more

* This match is not mentioned in the Peerages, which mention Mary married to Edward Lord Stafford; and Jane to Edward Lord Dudley.

† It must be observed that Sir James Stanley, ancestor of the present Earl of Derby, branched off in 1497, before these alliances took place.

inclined towards the Puritans. The Earle of Darbyes religion is held to be more doubtful, so as some do thinke him to be of al three religions, and others of none; and these agayne are devided in judgments, about the event heerof, for that some do imagine that this opinion of him may do him goode, for that al sides heerby may perhapps conceive hope of him, but others do persuade themselves that it wil do him hurt, for that no side in deede will esteeme or trust him, so as al matters with their events and consequences do remayne * uncertaine." †

ART.

• Robertson mentions this book. "The Catholics," says he, "who were in exile, advanced the claim of the Infanta of Spain; and Parsons the jesuit published a book, in which by false quotations from history, by fabulous genealogies, and absurd arguments, intermingled with bitter invectives against the King of Scots, he endeavoured to prove the Infanta's title to the English crown to be preferable to King James's," &c.

† While this article was transcribing, the following appeared in the Gazette.

"Whitehall, January 22, 1808.

"The King, taking into his royal consideration that upon the death of Francis, late Duke of Bridgewater, without issue of his body, the title of Earl of Bridgewater is devolved upon John William now Earl of Bridgewater, as son and heir of the late Right Reverend Father in God John Egerton, Lord Bishop of Durham, and great grandson and heir male of the body of John Earl of Bridgewater, grandfather of the said Duke, and by the ordinary rules of honour the younger brother and sister of the said Earl cannot enjoy that place and precedency, which would have been due to them in case the said title and dignity had descended to him from his father; and also considering that the said Earl is now heir male of the body of Sir John Egerton, Knt. created Earl of Bridgewater by King James the First, in the fifteenth year of his reign, and of the said Earl's wife Frances Stanley, (commonly called Lady Frances Stanley,) one of the daughters and coheirs of Ferdinando Stanley, Earl of Derby, son and heir of Henry Stanley, Earl of Derby, and of his wife Margaret Clifford, (commonly called Lady Margaret Clifford,) daughter and only child of Henry Clifford, Earl of Cumberland, by his first wife Eleanor Brandon (commonly called Lady Eleanor Brandon,) who was
daughter

ART. VI. *Greene's Arcadia, or Menaphon: Camillaes Alarum to slumber Euphues in his Melancholy Cell at Silixedra. Wherein are descyphered, the variable effects of Fortune, the wonders of Love, the triumphs of inconstant Time. A worke, worthy the yongest eares for pleasure, or the grauest censures for principles. By Robertus Greene, in Artibus Magister. Omne tulit punctum. London: Printed by W. Stansby for I. Smethwicke, and are to be sold at his shop in S. Dunstanes Church-yard vnder the Dyall, in Fleet-street. 1616. 4to. Sig. L. 4.*

daughter and coheir of Charles Brandon, Duke of Suffolk, and of his wife the Princess Mary, younger daughter of King Henry the Seventh, and Dowager Queen of France; and that through his deceased mother Anna Sophia Grey, (commonly called Lady Anna Sophia Grey,) he is grandson, and younger coheir of Henry Grey, late Duke and Earl of Kent, who was heir male of the body of Sir Edmond Grey, created Earl of Kent in the fifth year of King Edward the Fourth, which Sir Edmond Grey Earl of Kent, was son and heir of Sir John Grey and of his wife Constance Holland, (commonly called Lady Constance Holland,) whose father, Sir John Holland, Duke of Exeter and Earl of Huntingdon, was son and heir male of the body of Lady Joan Plantagenet, daughter of King Edward the First's youngest son, Edward Plantagenet of Woodstock, Earl of Kent, and whose mother, Lady Elizabeth Plantagenet, daughter of King Edward the Third's son, John of Gaunt Duke of Lancaster, and of his first wife, Lady Blanch Plantagenet, daughter and heir of Henry Plantagenet, Duke of Lancaster, who was grandson and heir of King Henry the Third's second son, Edmond Plantagenet, Earl of Lancaster, has been graciously pleased to ordain and declare, that Francis Henry Egerton, only younger brother, and Dame Amelia Hume, wife of Sir Abraham Hume, Bart. only sister of the said Earl, shall from henceforth have, hold, and enjoy the same titles, place, pre-eminence, and precedence, as if their said father John late Lord Bishop of Durham had survived his said cousin Francis late Duke of Bridgewater: and also to order, that this his Majesty's concession and declaration be recorded in his College of Arms."

Prefixed to this article is a curious address to *Gentlemen Students*, from the pen of THOMAS NASH, the pottle-pot companion and contemporary writer with the unfortunate *Green*.^a In the research for notices of early writers, the satiric criticisms of Nash become valuable, and, where not overstrained by personal invective, may be considered good authority. His attacks on the writers of his period, appear to have been dictated with such severity as in his own estimation to be entitled to an apology, and in an address to the reader prefixed to "*Christ's teares ouer Jerusalem, whereunto is annexed a comparative admonition to London*," he accordingly says, "Nil nisi flere libet; gentles here is no joifull subject towards; if you will weepe, so it is. I haue nothing to spend on you but passion. A hundred unfortunate farewels to fantasticall satirisme. In those vaines here to fore I mispent my spirit, and prodigally conspired against good houres. Nothing is there now so much in my vowes, as to be at peace with al men, and make submissive amends where I have most displeased."

"*To the Gentlemen Students of both Vniuersities.*"

"Cvrteous, and wise, whose iudgements (not entangled with enuy) enlarge the deserts of the learned, by your liberall censures: vouchsafe to welcome your scholler-like shepherd, with such vniuersitie entertainment, as either the nature of your bounty, or the custome of your common ciuility may affoord. To you he appeales that he knew him *ab extrema pueritia*, whose *placet* hee accounts the *plaudite* of his paines;

^a Some account of Robert Green will be given in a future number. He died 1592.

thinking his day-labour was not altogether lanisht *sine linea*, if there be any thing at al in it, that doth *olere Atticum* in your estimate. I am not ignorant how eloquent our gowned age is grown of late, so that euery mechanicall mate abhorreth the English he was borne to, and plucks with a solemne periphrasis, his *ut valet* from the inke-horne: which I impute, not so much to the perfection of arts, as to the seruile imitation of vaine-glorious tragedians, who contend not so seriously to excell in action, as to embowell the clouds in a speech of comparison, thinking themselues more than initiated in poets immortality, if they but once get Boreas by the beard, and the heavenly bull by the deaw-lap. But herein I cannot so fully bequeath them to folly, as their idiot art-masters, that intrude themselues to our eares, as the Alcumists of eloquence, who (mounted on the stage of arrogance) think to out-brave better pens with the swelling bumbast of bragging blank verse. Indeede it may bee, the ingrafted ouer-slow of some kil-cow conceit, that ouer-cloyeth their imagination with a more then drunken resolution, being not extemporall in the inuention of any other meanes to vent their manhood, commits the digestion of their cholericke incumbrances, to the spacious volubilitie of a drumming decasillaboo. Mongst this kinde of men, that repose eternitie in the mouth of a player, I can but ingrosse some deep-read schoolemen or grammarians, who hauing no more learning in their skull, than will serue to take vp a commoditie, nor art in their braine, then was nourished in a seruing-man's idleness, will take vpon them to bee the ironical censurs of all, when God and poetrie doth know they are the simplest of all. To leaue all these to the mercy of
their

their mother tongue, that feed on nought but the crumbs that fall from the translator's trencher, I come (sweet friend) to thy *Arcadian Menaphon*, whose attyre (though not so stately, yet comely) doth intitle thee aboue all other, to that *temperatum dicendi genus*, which *Tully* in his *Orator* termeth true eloquence. Let other men (as they please) praise the mountayne that in seuen yeeres bringeth forth a mouse, or the Italiane pen, that of a packet of pilfries, affoordes the presse a pamphlet or two in an age, and then in disguised array vaunts Ovid's and Plutarch's plumes as their owne: but giue mee the man whose extemporall veine in any humour, will excell our greatest Art-Master's deliberate thoughts, whose inuentions, quicker then his eye, will challenge the prowdest rhetorician, to the contention of like perfection, with like expedition.

“What is he among students so simple, that cannot bring foorth (*tanquam aliquando*) some or other thing singular, sleeping betwixt euery sentence? What is not *Maroe's* twelue yeeres toyle, that so famed his twelue *Æneidos*? Or *Peter Ramus's* sixteene yeeres paine, that so praised his petty Logicke? How is it then, our drowping wits should so wonder at an exquisite line, that was his master's day-labour? Indeede, I must needs say, the descending yeeres from the philosopher's *Athens*, have not beene supplied with such present orators, as were able in any English veine to be eloquent of their owne, but either they must borrow inuention of *Ariosto*, and his countrimen, take vp choice of words by exchange in *Tullie's Tusculans*, and the Latine histriographer's store-houses, similitudes, nay, whole sheets, and tractates *verbatim*, from the plentie of

of Plutarch and Plinie; and to conclude their whole methode of writing from the liberty of comicall fictions, that haue succeeded to our rhetoricians by a second imitation; so that wel may the adage, *Nil dictum quod non dictum prius*, bee the most judiciall estimate of our latter writers. But the hunger of our vnsatiate humorists, being such as it is, ready to swallow all draffe without difference, that insinuates it selfe to their senses vnder the name of delights, imploies oft-times many threadbare wits, to emptie their inuention of their apish deuices, and talke most superficially of policie, as those that neuer ware gowne in the vniuersitie; wherein they reuiue the old said adage, *Sus Mineruam*, and cause the wiser to quippe them with *Asinus ad Lynam*. Would gentlemen and riper iudgements admit my motion of moderation in a matter of folly, I would perswade them to physicke their faculties of seeing and hearing, as the Sabæans doe their dulled senses with smelling; who (as Strabo reporteth) ouercloyd with such odoriferous sauours as the natural increase of their country (Balsamum, Amomum, with myrrhe and frankincense) sends forth, refresh their nostrils with the vnsauourie s[c]ent of the pitchy slime, that Euphrates cast vp, and the contagious fumes of goats beards burned; so would I haue them, being surfeited vnawares with the sweet society of eloquence, which the lauish of our copious language may procure, to vse the remedie of contraries, and recreate their rebated wits; not as they did, with the s[c]enting of slime or goat's beards burned, but with the ouer-seeing of that *sublime dicendi genus*, which walkes abroad for waste paper in each seruing-man's pocket, and the otherwhile perysing of our Gothamists barbarisme;

so should the opposite comparison of puritie, expell the infection of absurditie, and their ouer-racked rhetoricke bee the ironically recreation of the reader.

“ But so farre discrepant is the idle vsage of our vn-experienced and illiterated punies from this prescription, that a tale of Ioane of Brainford’s will, and the vnlucky frumenty, will be as soone entertayned into their libraries, as the best poeme that euer Tasso eterniz’d; which being the effect of an undiscerning iudgement, makes drosse as valuable as gold, and losse as wel-come as gaine; the glowworme mentioned in *Æsop’s* fables, namely, the ape’s folly, to be mistaken for fire, when as God wot, poore soules, they haue nought but their toyle for their heate, their paines for their sweat, and (to bring it to our English prouerbe) their labour for their trauell. Wherein I can but resemble them to the panther, who is so greedy of men’s excrements, that if they bee hanged vp in a vessell higher then his reach, hee sooner kills himselfe with the ouer-stretching of his windlesse body, then hee will cease from his intended enterprise. Oft have I obserued what I now set downe; a secular wit that hath liued all [the] dayes of his life by what doe you lack? to be more iudiciall in matters of conceit, then our quadrant crepundious, that spit *ergo* in the mouth of euery one they meete: yet those and these are affectionate to dogged detracting, as the most poysonous *Pasquils*, any durty-mouthed *Martin*,^b or *Momus* euer composed,

^b Nash was one of the writers in the Mar-Martin controversy. A poem on that subject was given in the last volume to which should have been added that in 1593, “ March the twenty-first, Henry Barrowe, Gentleman, and John Greenwood, clark, Daniel Studley, girdler, Sapio Bislott, gentleman,

posed, is gathered vp with greedinesse, before it fall to the ground, and bought at the dearest, though they smell of the Fripler's lauender, halfe a yeere after: for I know not how the minde of the meanest is fed with this folly, that they impute singularitie, to him that slanders priuily, and count it a great piece of art in an inke-horne man, in any Tapsterly termes whatsoeuer, to expose his superiours to enuy. I wil not deny, but in scholer-like matters of controuersie, a quicker stile may passe as commendable, and that a quip to an asse is as good as a goad to an oxe: but when the irregular ideot, that was vp to the eares in diuinitie, before euer hee met with *probabile* in the vniuersitie, shall leaue pro & contra, before hee can scarcely pronounce it, and come to correct common-weales, that neuer heard of the name of magistrate, before hee came to Cambridge, it is no maruaile if euery ale-house vaunt the table of the world turned vpside downe, since the child beateth his father, and the asse whippeth his master. But lest I might seeme with these night-crowes, *Nimis curiosus in aliena republica*, I will turne backe to my

Robert Bowlet, fishmonger, were indicted for felony, the said Barrow and Greenwood for writing seditious books tending to the ruin of the Queen and state, Studley, Billot, and Bowley, for publishing and setting forth of the same books; and on the twenty-third, they were all arraigned, found guilty, and had judgment the last of March. Henry Barrowe and Greenwood were brought to Tyburn and there hanged the sixth of April. About the same time Henry [Penrie] a principal penner and publisher of books, intituled, Martin Marre Prelate, was apprehended at Stebben heath, by the vicar there, and sent to prison: in the moneth of May he was arraigned at the King's Bench bar, condemned of felony, and afterwards conveyed from the King's Bench to Saint Thomas Watrings and there hanged [10th April]. This pernicious book much troubled the people." Faithful Annalist to 1660. See Herbert, 1678.

first text of studies of delight, and talke a little in friendship with a few of our triuiall translators.

“It is a common practice now adayes amongst a sort of shifting companions, that runne through euery art, and thriue by none, to leaue the trade of *Nouerint* whereto they were borne, and busie themselues with the indeuors of art, that could scarcely Latinize their neck verse, if they should haue neede: yet English Seneca read by candle-light, yeelds many good sentences, as *Bloud is a begger*, and so forth: and if you intreate him faire in a frosty morning, hee will affoord you whole *Hamlets*, I should say, handfuls of tragicall speeches. But, O grieve! *Tempus edax rerum*, what’s that will last alwayes? The sea exhaled by drops, will in continuance bee drie: and Seneca let bloud line by line, and page by page, at length must needes die to our stage; which makes his famished followers to imitate the kid in *Æsope*, who enamoured with the foxes new-fangles, forsooke all hopes of life to leape into a new occupation, and these men renouncing all possibilities of credite or estimation, to intermeddle with Italian translations: wherein, how poorely they have plodded, (as those that are neither Pouerzal-men, nor are able to distinguish of articles) let all indifferent gentlemen that haue trauelled in that tongue, discern by their two-penny pamphlets. And no maruel though their home-borne mediocritie bee such in this matter; for what can bee hoped of those, that thrust *Elisium* into hel, and haue not learned so long as they have liued in the spheares, the iust measure of the horizon without an hexameter? Sufficeth them to bodge vp a blanke verse with *ifs* and *ands*, and otherwhile for recreation after their candle-stuffe, hauing starched their

their beards most curiously, to make a peripateticall path into the inner partes of the citie, and spend two or three houres in turning ouer French *Dowdie*, where they attract more infection in one minute, then they can do eloquence all [the] daies of their life, by conuersing with any authors of like argument. But lest in this declamatory veine, I should condemne all, and commend none, I wil propound to your learned imitation, those men of import, that haue laboured with credite in this laudable kinde of translation. In the forefront of whom I cannot but place that aged father *Erasmus*, that inuested most of our Greeke writers in the robes of the ancient Romanes, in whose traces Philip Melancthon, Sadolet, Plantine, and many other reuerend Germanes insisting, haue reedified the ruines of our decayed libraries, and maruellously enriched the Latine tongue with the expence of their toyle. Not long after, their emulation being transported into England, euery priuate scholer, *William Turner*, and who not, beganne to vaunt their smattering of Latine, in English impressions. But amongst others in that age, *Sir Thomas Eliot's*^c elegance did seuer it selfe from al equals, although *Sir Thomas More*^d with his comical wit, at that instant was not altogether idle: yet was not knowledge fully confirmed in her monarchy amongst vs, till that most famous and fortunate nurse of all learning, Saint Iohns in Cambridge, that at that time was as an vniversity within it selfe, shining so farre aboue all other houses, halls, and hospitalls whatsoeuer, that no colledge in the towne, was able to compare with

^c He was author of *The Castle of Health*, 1541—*The Governor*, 1544, &c. and died 1546.

^d Beheaded 1535.

the tithe of her students, hauing (as I haue heard graue men of credit report) moe candles light in it euery winter morning before foure of the clock, then the foure of the clock bell gaue strokes: till she (I say) as a pittying mother, put to her helping hand, and sent from her fruitfull wombe, sufficient scholars, both to support her own weale, as also to supply all other inferior foundations, defects, and namely, that royall erection of Trinitie Colledge, which the vniuersitie orator in an epistle to the Duke of Somerset, aptly termed *Colonia deducta*, from the suburbs of Saint Johns. In which extraordinary conception, *Vno partu in rempublicam prodire*, the exchequer of eloquence, Sir Iohn Cheeke,^e a man of men, supernaturally traded in all tongues, Sir Iohn Mason,^f Doctor Watson,^g Redman,^h Ascam,ⁱ Grindal,^k Leuer,^l Pilkington;^m all which haue eyther by their priuate readings, or publike workes, repurged the errours of arte, expelled from their puritie, and set before our eyes a more perfect method of studie.

“But how ill their precepts haue prospered with our idle age, that leaue the fountaines of sciences to follow the riuers of knowledge, their ouer-fraught studies, with trifling compendiarie, may testifie: for I know

^e He died 1557.

^f Sir Iohn Mason does not occur as an author in Tanner's Bibl.

^g Died Sept. 27, 1584.

^h John Redman, Prebendary of Westminster, &c. died 1551. His works were principally theological.

ⁱ Roger Ascham is well known. He died 1568.

^k Edmund Grindall, Archbishop of Canterbury, died 1583.

^l Ralph Lever, Dean of Durham, wrote *The Philosopher's Stone*, &c. 1564. Thomas Lever was Master of St. John's College, Cambridge, 1552.

^m James Pilkington was Bishop of Durham, and died 1575.

not how it commeth to passe, by the doting practice of our diuinitie dunces, that strue to make their pupils pulpit-men, before they are reconciled to Priscian: but those yeeres which should be imployed in Aristotle, are expired in epitomies, and well too, they may haue so much catechisme vacation, to take vp a little refuse philosophy.

“ And heere I could enter into a large felde of inuective against our abiect abbreviations of artes, were it not growne to a new fashion among our nation, to vaunt the pride of contraction in euery manuarie action: insomuch, that the Pater-noster, which was wont to fill a sheet of paper, is written in the compasse of a penny: whereupon one merrily assumed that prouerbe to be deriued, *No penny no pater-noster*. Which their nice curtayling putteth mee in minde of the custome of the Scythians, who if they had beene at any time distressed with famine, tooke in their girdles shorter, and swaddled themselues straighter, to the intent, no *vacuum* being left in their intrailles, hunger should not so much tyrannize ouer their stomackes; euen so these men oppressed with a greater penurie of arte, doe pound their capacitie in barren compendiums, and bound their base humours in the beggerly straights of a hungry analysis, lest longing after that infinitum, which the pouertie of their conceit cannot compasse, they sooner yeeld vp their youth to destinie, then their heart to vnderstanding.

“ How is it then such bungling practitioners in principles, should euer profit the common-wealth by their negligent paines, who haue no more cunning in logicke or dialogue Latine, then appertaines to the literall construction of eyther: neuerthelesse, it is daily

apparant to our domesticall eyes, that there is none so forward to publish their imperfections, either in their trade of glose or translations, as those that are more vnlearned then ignorant, and lesse conceiuing than infants. Yet dare I not impute absurditie to all of that societie, although some of them haue set their names to their simplicitie. Who euer my priuate opinion condemneth as faultie, Master GASCOIGNE,ⁿ is not to bee abridged of his deserued esteeme, who first beate the path to that perfection which our best poets haue aspired to since his departure, whereto hee did ascend, by comparing the Italian with the English, as Tully did *Græca cum Latinis*. Neither was M. TURBERVILLE^o the worst of his time, though in translating hee attributed too much to the necessitie of the time. And in this page of praise, I cannot omit aged ARTHUR GOLDING,^p for his industrious toyle in Englishing Ouid's Metamorphosis, besides many other exquisite editions of diuinitie, turned by him out of the French tongue into our owne. M. PHAER^q likewise is not to be forgot, in regard of his famous Virgil, whose heauenly verse, had it not beene blemished by his hautie thoughts, England might haue long insulted his wit, and *corrigit qui potest* haue beene subscribed to his workes. But fortune, the mistris of change, with a pittying compassion, respecting Master STANIHURSTS^r prayse, would that PHAER should fall, that

ⁿ George Gascoigne died 1577, or 1578. His Collection of Poems are now very scarce. See CENS. LIT. Vol. I. p. 109.

^o Geo. Turberville survived till about the close of Q. Elizabeth's reign.

^p He translated the Four First Books in 1565, and printed the whole 15 books in 1575.

^q Thomas Phayer died 1560.

^r See CENSURA, Vol. IV. p. 355.—He died 1618.

hee might ryse, whose heroicall poetry infired, I should say inspired with an hexameter furie, recalled to life, whateuer hissed barbarisme hath been buried this hundred yeere: and reuiued by his ragged quill such carterly varietie, as no Hodge ploughman in a country but would haue held as the extremitie of clownerie: a patterne wherof I will propound to your iudgements as neere as I can, being part of one of his descriptions of a tempest, which is thus:

‘ Then did he make heauens vault to rebound,
with rounce robble bobble,
Of ruffe raffe roaring,
with thwicke thwack thurlerie bouncing.’

Which strange language of the firmament, neuer subiect before to our common phrase, make vs that are not vsed to terminate heauens mouing in the accents of any voice, esteeme of their triobulare interpreter, as of some Thrasonicall huffe snuffe: for so terrible was his stile to all milde eares, as would haue affrighted our peaceable poets from intermeddling hereafter, with that quarrelling kinde of verse, had not sweet Master FRANCE,^s by his excellent translation of Master THOMAS WATSON’S^t sugred Amintas, animated their dulled spirits, to such high-witted indeuours. But I know not how, their ouer timerous cowardise hath stooode,) in awe of enuie, that no man since him durst imitate any of the worst of those Romane wonders in English: which makes me thinke, that either the louers of mediocritie are very many, or that the number of good poets are very small, and in truth (Master

^s Abraham France, whose *Lamentations of Amintas* was published 1587.

^t See *Theatr. Poet. Angl.* 208.

WATSON except, whom I mentioned before) I know not almost any of late dayes, that hath shewed himsele singular in any speciall Latine poeme: whose Amintas and translated Antigone, may march in equipage of honour, with any of your ancient poets: I will not say but we had a HADDON,^v whose pen would have challenged the lawrell from Homer, together with CAR^u that came as neere him as Virgil to Theocritus. But THOMAS NEWTON^w with his LEILAND and GABRIEL HARUEY,^x with two or three other, is almost all the store that is left vs at this houre. Epitaphers, and position poets, wee haue more then a good many, that swarme like crowes to a dead carcasse, but flie like swallowes in the winter, from any continueate subiect of wit.

“ The efficient whereof, I imagine to issue from the vpstart discipline of our reformatorie churchmen, who account wit vanitie, and poetry impietie: whose errour, although the necessitie of philosophie might confute, which lies couched most closely vnder darke fables profunditie, yet I had rather referre it as a disputatiue plea by diuines, then set it downe as a determinate position in my vnexperienced opinion. But howeuer their dissentious iudgments should decree in their after-noone sessions of *an sit*, the priuate truth of my discovered creede in this controversie is this, that as that beast was thought scarce worthy to be sacrificed to the

^v Walter Haddon, a famous scholar, and Judge of the Prerogative Court, &c. died 1571.

^u Nicholas Carr, M. D. succeeded Sir John Cheek as Greek Professor at Cambridge. He was a great scholar and critic, and writer of Latin and Greek verse.

^w He died 1607.

^x The great opponent of Nash.

Ægyptian Epaphus, who had not some or other blacke spot on his skin: so I deeme him farre vnworthy the name of a scholler, and so consequently to sacrifice his endeouours to art, that is not a poet, either in whole or in part.

“ And heere peradventure, some desperate quipper will cannaze my purposed comparison *Plus ultra*, reconciling the allusion of the blacke spot, to the blacke pot, which maketh our poets vndermeale Muses too mutinous, as euery stanza they pen after dinner, is full pointed with a stabbe. Which their dagger drunkenness, although it might bee excused with *tam Marti quam Mercurio*, yet will I couer it as well as I may with that prouerbiall *fecundi calices*, that might well haue beene doore-keeper to the kanne of Silenus, when nodding on his asse trapped with iuie, hee made his moist nose-cloth the pause intermedium twixt euery nappe. Let frugall schollers, and fine-fingered nouices, take their drinke by the ounce, and their wine by the halfe-penny worths: but is it for a poet to examine the pottle pots, and gage the bottome of whole gallons, *qui bene vult poiein, debet ante pinein*. A pot of blew burning ale, with a fiery flaming toste, is as good as Pallas with the nine Muses on Pernassus top; without the which, in vaine they may cry, O thou my Muse, inspire mee with some pen, when they want certain liquid sacrifice to rouze her forth her denne. Pardon mee (gentlemen) though somewhat merrily. I glance at their immoderate folly, who affirme, that no man writes with conceit, except hee take counsell of the cup; nor would I haue you thinke, that *Theonino dente*, I arme my stile against all, since I doe know the moderation of many gentlemen of that studie, to

bee so farre from infamie, as their verse from equalitie: whose sufficiencie, were it as well seene into, by those of higher place, as it wanders abroad vnrewarded in the mouthes of vngratefull monsters, no doubt but the remembrance of Mæcenas liberalitie extended to Maro, and men of like qualitie, would haue left no memory to that prouerbe of pouertie, *Si nihil attuleris ibis Homere foras*. Tush, say our English Italians, the finest wits our climate sends forth, are but drie-brained dolts in comparison of other countries: whom if you interrupt with *redde rationem*, they will tell you of PETRARCH, TASSO, CELIANO, with an infinite number of others, to whom if I should oppose CHAUCER, LYDGATE, GOWER, with such like, that liued vnder the tyrannie of ignorance, I doe thinke their best louers would bee much discontented with the collation of contraries, if I should write ouer all their heads, haile fellow, well met. One thing I am sure of, that each of these three haue vented their meeters with as much admiration in English, as euer the proudest Ariosto did his verse in Italian.

“What should I come to our court, where the other-while vacations of our grauer nobilitie are prodigall of more pompous wit, and choice of words, then euer tragicke Tasso could attaine to? But as for pastoral poems, I will not make the comparison, lest our countrimens credite should be discountenanced by the contention: who, although they cannot fare with much inferiour facilitie, yet I know, would carry the bucklers full easily from all forraine brauers, if their *subiectum circa quod*, should saour of any thing hautie. And should the challenge of deepe conceit be intruded by any forrainer, to bring our English wits to the touchstone

stone of art, I would preferre diuine Master SPENCER, the miracle of wit, to bandie line by line for my life, in the honour of England, against Spaine, France, Italy, and all the world. Neither is hee the onely swallow of our summer, (although Apollo, if his tripos were vp againe, would pronounce him his SOCRATES) but hee being forborne, there are extant about London, many most able men, to reuiue poetry, though it were executed ten thousand times, as in Platoes, so in Puritans common-wealth: as namely for example, MATHEW ROYDON,^y THOMAS ACHLOW,^z and GEORGE PEELE:^a the first of whom, as he hath shewed himselfe singular in the immortall epitaph of his beloued *Astrophell*, besides many other most absolute comike inuentions (made more publike by euery mans praise, then they can bee by my speech,) so the second hath more then once or twice manifested his deepe-witted schollership in places of credite: and for the last, though not the least of them all, I dare commend him vnto all that know him, as the chiefe supporter of pleasure now liuing, the atlas of poetrie, and primus verborum artifex: whose first increase, the arraignment of *Paris* might pleade to your opinions his pregnant dexteritie of wit, and manifold varietie of inuention, wherein (*me iudice*) hee goeth a step beyond all that writ. Sundry other sweete gentlemen I doe know, that wee haue vaunted their pens in priuate deuices, and tricked vp a companie of taffatie fooles with their feathers, whose beautie, if our poets had not pecked with the supply of their periwigs, they might haue

^y See CENS. LIT. II. p. 236.

^z Or Achelly.

^a *Ib.* III. p. 288. Theatr. Poet. Angl. 131.

antickt it vntill this time, vp and downe the countrey with the King of Fairies, and dined euery day at the pease-porredge ordinary with *Delfrigus*.

“ But *Tolasso* hath forgotten that it was sometime sacked, and beggers, that euer they carried their fardels on footback: and in truth no maruaile, when as the deserued reputation of one *Roscius* is of force to enrich a rabble of counterfeits: yet let subiects, for all their insolence, dedicate a *De propundis* euery morning to the preservation of their Cæsar, lest their increasing indignities retorne them ere long their iuggling to mediocritie, and they bewaile in weeping blankes, the wane of their monarchie.

“ As poetrie hath beene honoured in those her fore-named professors, so it hath not been any whit disparaged by WILLIAM WARNER’S^b absolute *Albions*. And heere auhtoritie hath made a full point: in whose reuerence insisting, I cease to expose to your sport the picture of those pamphleters, and poets, that make a patrimonie of *In speech*, and more then a younger brother’s inheritance of their *a b c ie*. Reade fauorably, to incourage me in the firstlings of my folly, and perswade your selues, I will persecute those idiots and their heires vnto the third generation, that haue made art bankerout of her ornaments, and sent poetry a begging vp and downe the countrey. It may be, my *Anatomie of Absurdities* may acquaint you ere long with my skill in surgerie, wherein the diseases of arte more merrily discouered, may make our maimed poets put together their blankes vnto the building of an hospitall.

^b Died 1609.

“If you chance to meet it in Paules, shaped in a new sute of similitudes, as if like the eloquent Apprentice of Plutarch, it were propped at seuen yeeres end in double apparell, thinke his master hath fulfilled covenants, and onely cancelled the indentures of dutie. If I please, I will thinke my ignorance indebted vnto you that applaud it; if not, what rests, but that I be excluded from your courtesie, like Apocrypha from your bibles.

How euer, yours euer,

THOMAS NASH.”

The extreme length of this article is sufficient reason for deferring the remainder to the ensuing month.

Conduit street.

J. H.*

ART. VII. *Nash's Pierce Penilesse.*

[CONTINUED FROM P. 20.]

“To the High and Mightie Prince of Darknesse, Donsell Dell Lucifer, King of Acheron, Stix and Phlegeton, Duke of Tartary, Marquesse of Conytus, and Lord High Regent of Lymbo: his distressed orator, Pierce Penilesse, wisheth encrease of damnation and malediction eternall, per Jesum Christum Dominum nostrum.

“Most humble sueth unto your sinfulness, your single soald orator Pierce Penilesse: that whereas your impious Excellence, hath had the poore tenement of his purse any time† this halfe yeere for your dauncing

* The Editor only is answerable for the imperfect notes annexed to this article.

† No i'le be sworne, upon a book have I not.

schoole,

schoole, and he (notwithstanding) hath received no peny nor crosse for farme, according to the usuall manner it may please your gracelesse Majestie to consider of him, and give order to your servant Avarice, he may be dispatched, insomuch as no man heer in London can have a dauncing schoole without rent, and his wit and knavery cannot be maintained with nothing. Or if this be not so plausible to your honourable infernalship, it might seeme good to your helhood, to make extent upon the soules of a number of uncharitable cormorants, who having incur'd the daunger of a præmunire, with meddling with matters that properly concerne your owne person, deserve no longer to live (as men) amongst men, but to bee incorporated in the society of divels. By which meanes, the mighty controuler of fortune, and imperious subverter of destiny, delicious gold, the poore man's god, and idoll of princes, (that lookes pale and wanne through long imprisonment) might at length be restored to his powerfull monarchie, and eftsoon bee set at liberty to helpe his friends, that have neede of him.

“ I know a great sort of good fellowes that would venture farre for his freedom,* and a number of needy lawyers, (who now mourne in thread-bare gownes for his thraldome) that would go neere to poison his keepers with false Latine, if that might procure his enlargement: but inexorable yron detaines him in the dungeon of the night, so that now (poore creature) hee can neither traffique with the mercers and tailers as he was wont, nor dominere in tavernes as he ought.

“ Famine, Lent, and Dissolution, set in onion-

* Id est, for the fredome of gold.

skin'd jackets before the doore of his indurance, as a chorus in tragedie of hospitality, to tell hunger and poverty thers no reliefe for them there: and in the inner part of this ugly habitation, stands Greedinesse,* prepared to devoure all that enter, attired in a capouch of written parchment, button'd downe before with labels of war, and lined with sheepes fells for warmenes: his cappe furd with cats skins, after the Muscovic fashion, and all to be tasseld with angle-hookes instead of aglets, ready to catch hold of all those to whom he showes any humblenes: for his breeches they were made of the lists of broad cloaths, which he had by letters pattents assured him and his heyres to the beter overthrowe of Bowcases and cushion-makers, and bumbasted they were like beer barrels, with statute marchants and forfeitures: but, of al, his shooes were the strangest, which being nothing els but a couple of crab-shels, were toothd at the toes with two sharp six-peny nailes, that dig'd up every dunghill they came by for gold, and snarld at the stones as he went in the street, because they were so common for men, women, and children, to tread upon, and he could not devise how to wrest an odde fine out of any of them.

“ Thus walkes he up and downe all his life time, with an yron crow in his hand instead of a staffe, and a sarjants mace in his mouth (which night and day he still gnaws upon) and either busies himselfe in setting silver lime twigs to entangle young gentlemen, and casting foorth silken shraps to catch woodcocks, or in syving of muskhils and shop-dust, whereof he will boult a whole cart load to gaine a bow'd pinne.

* Here is the description of Greediness.

“ On the other side Dame Niggardize* his wife, in a sedge-rugge kirtle, that had beene a mat time out of minde, a coarse hempen raile about her shoulders, borrowed of the one end of a hop-bag, an apron made of almanacks out of date (such as stand upon screens, or on the backside of a dore in a chandler's shop) and an old wives pudding pan on her head, thrum'd with the pairings of her nails, sat barrelling up the dropping of her nose, instead of oyle to saime wooll withall, and would not adventure to spit without half a dozen por-rengers at her elbow.

“ The house (or rather the hell) where these two earth-wormes encaptived this beautifull substaunce, was vaste, large, strong-built, and well-furnished, all save the kitchen: for that was no bigger then the cooke's roome in a ship with a little court chimney, above the compasse of a parenthesis in proclamation print: then judge you what diminutive dishes came out of th's dove's neast. So likewise of the buttry; for whereas in houses of such stately foundation, that are builte to outward shewe so magnificent, every office is answerable to the hall, which is principall; there the buttry was no more but a blind cole-house under a paire of staires, wherein (uprising and down-lying) was but one single single kilderkin of small beere, that would make a man with a carrouse of a spoonefull, run through an alphabet of faces. Nor us'd they any glasses or cups, as other men; but onely letle farthing ounce-boxes, whereof one of them fild up with froath, in manner and form of an alehouse, was a meale's allowance for the whole household. It were lamentable

* Here is the description of Niggardize.

to tell what misery the rattes and mice endured in this hard world; how when all supply of vituels failed them, they went a boot-baling one night to Senior Greedinesses bedchamber, where finding nothing but emptines and vastitie, they encountred, after long inquisition, with a cod-peece, well-dunged and manured with greace (which my pinch fart-peny father had retained from his bachelorship, until the eating of these presents.) Upon that they set, and with a couragious assault, rente it cleane away from the breeches, and then carried it in triumph like a coffin on their shoulders betwixt them. The very spiders and dust-weavers that wont to set up their loomes in every window, decayed and undone through the extreme dearth of the place, that afforded them no matter to worke on, were constrained to breeke against their wills, and goe dwell in the country, out of the reache of the broome and the ring: and generally not a flea nor a cricket that caried any brave minde, that would stay there after he had once tasted the order of their fare. Onely unfortunat gold (a predestinat slave to drudges and fooles) lives in endlesse bondage there amongst them, and may no way be releast, except you send the rot halfe a yeare amongst his keepers, and so make them away with a murrion one after another."

[To be concluded in the next Number.]

ART. VIII. *Confirmation of the meaning of the word "Tye."*

TO THE EDITOR OF CENSURA LITERARIA.

—————"He was a man
Of an unbounded stomach, ever ranking
Himself with Princes: one who by suggestion
Tyed all the kingdom."

SHAKSPEARE, HENRY VIII.

SIR,

The excellent illustration of the word *tyed* in the above passage, by your correspondent S. may be, in some degree, supported by the following stanza from a poetical tract, mentioned by Mr. Beloe,* as holding a place in the Garrick collection, entitled "A Dialogue betweene the Comen Secretary and Jelowsy, touchynnge the Unstablennes of Harlottes."

"*Jelowsy.*

"She that can no counsayll kepe,
And lyghtly wyll sobbe and wepe,
Laughe agayne, and wote not why,
Wyll she not sone be *tyced* to foly?"

It seems plain from the orthography of the word here used for *enticed*, that the etymology of the verb *to entice*, which Dr. Johnson declares to be uncertain, is the same as that of *to tie* (*teogan*.) The syllable *en* is a subsequent arbitrary addition, such as is often used in forming a verb from a substantive without changing its termination, as *slave*, *enslave*, *rich*, *enrich*, &c.; and indeed many persons, of provincial education, use

* Anecdotes of Literature, Vol. I. p. 389.

the word *tice* for *entice* to this day. Or, perhaps, Shakspeare actually wrote *tyced* in the passage in dispute: a single letter is all that the word we have wants, to become so.

Farrar's Building, Inner Temple,

February 7, 1808.

BARRON FIELD.

ART. IX. *Defects of Modern Criticism.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

I have often lamented the present state of public criticism; for although there are many who undertake the office, yet there are too many reasons to be dissatisfied with all of them: it is not sufficient for public instruction to be only just informed what is the opinion of an author, or of the person, who sits in judgment upon him, whether he agrees with or differs from the author criticised; for the public wants further information, wants evidence and reasons why one opinion is preferable to some other; without this a mere combat between opinions tends to no advances in knowledge, but either leaves the public under its former uncertainty, or adds still a greater uncertainty by some new opinion being started without any evidence to support it.

In two former Letters I have given examples of both these defects in modern criticism; I shall now take notice of a third defect, which is, that even when some reasons and evidence are produced in support of any opinion, they are generally such as are servilely copied and retailed from former writers, without the force of them

them being duly weighed; and often also with some assertions *added* to them, which either are not true, or if they be true, certainly weaken and sometimes altogether destroy all the force before contained in such reasons and evidence. Of this defect I will, in like manner, notice an example which happens to lie before me: to criticise whole books, or to stem the torrent of false criticism, are Herculean labours; but it may present some useful information to others if we occasionally examine particular subjects and the remarks which have been made public concerning them. Mr. Hurwitz, master of a Jewish academy, near London, has lately, to his great credit, published a book to facilitate the study of the Hebrew language, more particularly among those of his own nation: in this he had occasion to mention the antiquity of the present Hebrew letters in which the Jewish scriptures are writ; and is of opinion that they are the most ancient ones ever made use of by the Jews, notwithstanding that other learned Jews, even in the most ancient times, have been of a different opinion, and asserted that the Samaritan and Syrian letters were the original ones, in which their scriptures were writ, and that the present Hebrew letters were first introduced by Ezra. Modern Christians of learning have been equally divided in their opinions, on this subject, as the Jews themselves. Now as to which of these two opinions is entitled to most credit I do not undertake to determine: something rational has been urged on both sides, and it requires a very comprehensive view of the subject to ballance the evidence, so as to pronounce as to which preponderates on the whole. But a late writer, in his account of this book, has adopted the
opposite

opposite opinion to that of M. Hurwitz, and has also given his reasons for it, which I here transcribe.

“The arguments of the author are not original, and he has not stated the opposite arguments in full strength. His reasonings to prove that the present Hebrew letters are of pristine antiquity we must pronounce incompetent: and he will feel our objections at once, when we ask him what he would have thought and said had *these* letters, and no others, appeared on the public coins of the Maccabees, Simon, &c. who were priests as well as civil rulers, and who most surely cannot be suspected either of defective knowledge or of any inclination in favour of heretics? *These priests* (he would have said) *used the priestly or sacred letters.* Let him then give this fact its full force in favour of the Samaritan type.”

Now here we may first observe, that if Mr. Hurwitz's arguments are not *original*, so neither is this of his examiner, but a hackneyed one as old as the age of Scaliger, that is, 200 years ago: and if M. Hurwitz has not stated the *opposite* arguments in their full strength, so neither has his examiner stated even his own argument in full strength; but, on the contrary, has had the same misfortune as has often happened to repeaters of old tales, that is, that it was a good story when he heard it, but he unfortunately spoilt the whole in repeating it: for we shall find that, as I observed before, he has himself *added* something which is not true; and has also *added* something, which, if it be true, yet weakens at least, if it does not altogether destroy, all the force of his argument. As a proof of these defects, he says, “that *Samaritan*, and not *Hebrew*, letters have appeared on the coins of the *Maccabees, Simon, &c.* who were

priests as well as civil rulers." Here the whole is in the plural number, and readers must necessarily conceive that coins have appeared of several other *priests*, among the Maccabees, beside Simon, for he adds, &c. "But this is not known to be true; no coin has ever been discovered with any other name upon it than *Simon*; some indeed have been found with no name upon them, but as they have similar types upon them with those having the name of Simon, i. e. some sacred utensil of the Jews, or a legend, in Samaritan letters, applicable only to Simon, such as *the liberation of Israel*, no person ever before ascribed any of these coins to any other *priest* among the Maccabees, except *Simon only*." Thus far he has *added* what is not true; but he has moreover *added* in the argument, what if it be true, helps to weaken and destroy it. For Scaliger and others, who at first made use of this argument in favour of the *pristine antiquity* of the Samaritan and Syrian letters, on account of their being found on coins struck by the Jewish rulers themselves, had no knowledge that the name of *Simon* was to be found on any of them; nothing more of the legends had been deciphered in their time than a Samaritan S on some, and on others an S followed at some distance by an N. Hence they concluded that these were the first letters either of *Samuel* or of *Solomon*, and that all the others were coins of some of the Jewish Kings *before* the seventy years of captivity: now if this had been true, *their* argument was a good one, that these very ancient coins with Samaritan letters proved the *pristine antiquity* of the Syrian before the Hebrew letters; and Scaliger even pronounced those to be *insane* who should think otherwise. "Visuntur hodie Sicili, qui quotidie Ierosolymis effodiuntur, et sub regibus Iuda in usu

usu fuerunt; in illis nummis eadem literæ incisæ sunt, quæ in scriptis Samaritanorum leguntur, et putare veterum Hebræorum alias literas fuisse quam quæ in illis nummis visuntur et *quæ sub regibus Iuda in commerciis erant, extremæ est insanix.*" *In Euseb. animadv. Apud Ann. 1617.* Now the above dissentient from M. Hurwitz has entirely spoilt this argument of Scaliger, by adding that the coins in question were not struck until the time of *Simon*, and other *priests*, in the age of the Maccabees; that is, almost 1000 years after Solomon, and about 400 years after there had ceased to be *any kings* at all among the Jews; and after so many revolutions had happened to the nation, by their being captives for seventy years at Babylon, and other calamities, that they had lost, in a great measure, even the use of their Hebrew language, and the ancient names even of their months; therefore, *possibly*, of their ancient letters likewise. After their return they were surrounded by Syrian nations for above 300 years, with whom they could not hold any communication, unless they could either induce the Syrians to learn the letters which they brought with them from Babylon, or else themselves learn those of the Syrians; and that they rather might do the latter is *probable*, because we find that they certainly then learned even the Syrian language; so that at last, in our Saviour's time, their current language consisted of as much Syriac as Hebrew and Babylonian mixed together, as is proved in the New Testament, where the few words of their then current language preserved there are all Syriac. In this state of facts how is it possible for any one to conclude from any proofs of Syriac, i. e. Samaritan, letters being then in use among

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them,

them, that they were the same letters as had been *anciently* in use during the Jewish Kings, and not rather acquired from the Syrians *after* their return, just as well as the Syrian language during the 300 years of intercourse with them? This can only prove that they were used by the Jews at that time, and not that they had been in use 400 or 1000 years before any of the above revolutions had happened to the Jews. It is evident, therefore, that from the moment that the name of *Simon* was discovered on the coins instead of *Solomon*, the argument of Scaliger was totally at an end; and that if the fact *be true* that this name is found there, the mention of this, by the critic in question, can only prove his want of discernment, not the *pristine antiquity* of the Samaritan letters. I do not, however, mean by this either to affirm or deny the more ancient use of Samaritan letters by the Jews, but only that *this* evidence of their more ancient use has no solidity in it, although selected by the writer in question as being alone a sufficient proof against the contrary opinion of M. Hurwitz. It is, in fact, the very same thing as if any writer, a thousand years hence, on finding a coin of G. III. with a legend, in Roman capitals, should hence conclude that the English had always used Roman capitals, and no others, from the most ancient times, ever since the conquest of the island by the Romans, notwithstanding the revolutions it had undergone in the times of the Saxons, Danes, and Normans; and yet we know that in general very different letters have been chiefly in use here, not only Saxon letters formerly, but even in the reign of G. III. smaller Roman letters and Italian letters, and in writings many different sorts, all which differ as much from

from Roman capitals as Hebrew letters do from Samaritan. In fact, also the *priests* at one hundred years after *Simon, &c.* used Greek capitals on their coins, which would just as well prove the *pristine antiquity* of Greek letters among the Jews, as those of Simon prove it concerning Samaritan ones; or rather prove only that in different ages different letters were in current use, just as antiquaries at present judge of the antiquity of MSS. by the different forms of the letters employed in them. One would wish then to find a more solid kind of criticism adopted in public judgments of new books, that we may at least advance in knowledge as we do in age.

S.

ART. X. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

Nº. XXIII.

On Mrs. Carter's Letters.

The collections of letters of eminent literary characters, which have been given to the public within the last ten years, have added materially to the stock of innocent and instructive amusement. An accession to this stock has just been announced, by a notice of the publication of *Select Parts of the Correspondence of Mrs. Elizabeth Carter*. The world, if I mistake not, will be as much delighted by her eloquence, and beauty of language, as by her strength of mind and fervour of piety; while those who admire a more playful manner, joined to an equal warmth of religion, and

purity of conduct, will perhaps be still more pleased with those of her correspondent, Mrs. Katherine Talbot, which will appear with them. In the latter years of Mrs. Carter's life, the colour of her pen became still more uniformly serious, as is proved by her letters to Mrs. Vesey. I could not refrain from soliciting the permission, which a spare hour would allow me to embrace, of making the following extracts, from the MSS. in the hands of my dear friend the Editor: conceiving I should gratify the public by this slight anticipation.

Extracts from Mrs. Carter's Letters to Mrs. Vesey.

Aug. 21, 1776.

“ We were both exceedingly disappointed at your rejection of our darling scheme of Walmer Castle. But I suspect it is Mrs. H—'s fault. She probably represented it to you merely as a pleasant dwelling, where you might eat your dinner, and drink your tea and coffee, like the fashion of any modern house. If she had told you that some discontented spectre walked its melancholy round every night along the grass-grown platform, the attraction would have been irresistible to your curiosity. I think she might possibly have succeeded even if she had been contented to describe the operations of elementary beings upon the ancient structure. She might have told you how the spirits of the air talk in whistling winds through its battlements, and how the angel of the waters dashes the roaring billows at its foot. Instead of alluring you by these sublime ideas, I suspect she dwelt chiefly on the pleasure you would

would confer upon a couple of mere two-legged human creatures; upon which you turned about and said, 'Why, Mrs. Handcock, we can meet enough of these upon the pantiles,' and so the die turned up for Tunbridge; for which we are very sorry that your vixen countrywoman did not beat you."

"Oct. 13, 1776.

"Though I cannot claim even an acquaintance with Mr. S. Jenyns, I must defend him, though I had much rather he would have prevented any attack, by such an explication as would have rendered it less possible to mistake his meaning: yet even as it now stands, he seems to have sufficiently discovered that he cashiers no other valour than that which from false and wicked ideas of honour and glory stabs individually and desolates whole nations: no other friendship but such an exclusive affection as subverts general benevolence; and no other patriotism but such as serves for a mask to ambition, and from the influence of private passions tends to throw the state into discord and confusion. Mr. Jenyns in the consideration of not loading the attention of those, whom he chiefly meant to benefit by his book, has too often expressed himself with a conciseness which renders his meaning obscure."

"Deal, Dec. 2, 1776.

"I am obliged to you for the concern you express on the subject of our late shock. Perhaps you may
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have felt an earthquake: if not, I am not inclined to wish for one *a votre intention*; but as it past happily over, I have often wished you had been with Monty* and me on Thursday morning. I have felt one before; but it was nothing compared to this. Never did I experience so sublime an effect of the voice of the Hand of Omnipotence. This awful exertion was mercifully checked within the boundary that marks destruction; but I should think its continuance for a few more seconds must have produced fatal effects. It seemed as if the pillars of heaven, and foundations of earth were all convulsed. The wild tumult and hurry of the elements were as much beyond all description as the confusion of my thoughts; for I had no explicit idea till I was awakened to a more distinct sense by Monty's hastily uttering "an earthquake!"

"Dec. 4, 1777.

"It did indeed give me all the pleasure you could wish or suppose, my dear Mrs. Vesey, to receive a letter from you in such a style of chearful tranquillity and comfortable hopes. My heart must and will feel your absence with many a tender regret this winter: but it would be much less supportable, if I had not the happiness to consider it as a consequence of your acting in a manner conformable to your obligations. On this solid rock we may stand, and look forward with unalloyed pleasure to the prospect of our next meeting, when I trust we shall enjoy our delightful parties with a spirit unclouded by any of those uneasy reflections,

* Her nephew Montagu Pennington.

which

which must cast a gloom over the brightest sunshine of life, whenever inclination is preferred to duty. *En attendant* the more active pleasures of our social hours, may the best and most important reflections tranquillize your mind, the happiest recollections of friendship soothe your heart, and the brightest visions of poetical imagination vary and enliven your solitude; and give spirit as well as sentiment to your *tete a tetes* with dear Mrs. Handcock!

“ Miss Sharpe commissions me to assure you both of her love; and I know very few people whose love is less lightly given. We wished for you extremely last night in my little airy abode, round which all the elements play with the most uninterrupted liberty: for happily I am not in a town, but at the end of it. You would have enjoyed the solemn concert; to which by a chearful fire we listened with so much rapture. The whistling wind, the beating rain, and dashing waves, ushered in that winter, which has been so long delayed: for November has been gilded by the smiles of May. There has scarcely been a day in which the airings we have taken did not furnish us with some beautiful view. I wish you could accompany us. I think you would be pleased with the country. It has one advantage beyond any I ever recollect to have seen: the charming variety of the ground, and the intersection of the hills, sometimes opening a view to the sea; sometimes to a shaded village, and sometimes a solitary cottage, which seems retired to an infinite distance from the rest of the habitable world!”

“ It

Deal, June 7, 1777.

"It is quite uncomfortable to me, my dear Mrs. Vesey, to find you are still detained in London, which in its present desertion must appear like a solitude haunted by the ghosts of all your departed friends. The misfortune too is, that amidst the avocations of disagreeable mere mortal business of preparing for a journey, they can only just glide by you, and give you no idea but of their loss. When you are quietly reposing in the shades of Lucan, your imagination will be at full leisure to stop the fleeting phantoms, and converse with them at your ease.

"You say that Mr. Vesey still talks of returning after Christmas. If he should continue in this determination, I hope you will not put any discouragement on this near hope, for the sake of a more distant prospect. Consider, my dear friend, that at your age and mine, the more immediate good is the most valuable; and we can reasonably place but little dependence on any remote hopes, except those which extend beyond the circuit of the sun. I take it for granted that by *after Christmas* Mr. Vesey means *immediately after*: for your friends would think themselves grievously defrauded, if you did not visit them till Spring. No: I must hope, my dear Mrs. Vesey, that we shall enjoy the delightful social hours of Winter together; not like the *soi disant* philosophers whom you mention, puzzling plain truth by the vanity of perplexed system, but conversing with the simplicity of an honest heart, regulated by rigid principles, and enlivened by the playfulness of an innocent imagination!

"I am flattered to find that I agree with Mr. Burke. Yes: ask your own heart; and it will tell you, what

is the rule of life that best directs it to grow wise and good. Be thankful for this gracious guidance and never listen to the half *learning*, the perverted understanding, and pert ridicule of French philosophers, and beaux esprits, who would persuade you it is best to wander over a wide stormy ocean, without a pilot, and without a leading star!"

ART. XI. *Brief Biographical Notice.*

REV. EDWARD TYMEWELL BRYDGES.

[From Gentleman's Magazine.]

"Died, Oct. 17, 1807, at his seat at Wootton Court, near Canterbury, aged fifty-eight, the Rev. Edward Tymewell Brydges, the late Claimant to the Barony of Chandos. He had been long in a declining state of health, and bore many bodily sufferings with exemplary patience and cheerfulness. His good qualities were striking and attractive: a warmth of heart, a generosity of temper, an elegance, and eloquence of manners, and a certain playfulness and originality of humour, engaged the approbation of most people, and the interest of all. Though occasionally fond of retirement, he had mixed widely with the world; and if his ductile spirit did not always profit of his experience, it arose from a venial confidence, which, if not prudent, was at least engaging. He was a good scholar; of quick apprehension, keen natural taste, and much irregular reading; but his wit was sometimes too sarcastic to be relished; and his irony too doubtful to be perfectly understood. There was one subject on which his just indignation never subsided, and which aggravated the sufferings of ill health: had he obtained his birthright,

birthright, he would have enjoyed the elevated rank to which he knew himself entitled; of which the suspension did not in the smallest degree alter his claim; and of which he was so far from being discouraged (like imbecile minds) at the assertion, that he only insisted on his right with the more dignity. The case, simple in itself, became a most extraordinary one from the mode in which the opposition to it was conducted. The discussion lasted more than thirteen years, from October 1789 to June 1803. Many of the particulars are both too delicate and too tedious for detail. The petitioner claimed in right of a descent from a third son of the first Peer in 1554. He had a vast field of prior branches to clear away; and he had six or seven generations in his own line to establish. There are certain pieces of evidence which the experience and wisdom of the law has long established as proofs of certain facts, which are not to be disputed. These are just and necessary barriers against the caprice of individual opinion. Even if we could suppose that these rules will sometimes lead to a wrong conclusion, it is better that human affairs should be subjected to this occasional and rare error, than to the fluctuation and uncertainty of each man's private conviction. Every one, who is conversant with the world, must have observed the unaccountable whims, on which the judgment of a large mass of the people is dependent. Circumstances which appear trifles too light to be noticed by one man, operate like conviction on another. Prejudices, which are treated with just scorn by the sound and honest mind, have the force of certainty with the thoughtless and weak. Cunning men who are interested to mislead, know too well what use to make of this

this imperfection. The Claimant, however, thinking it unnecessary to satisfy all the nonsense of extrajudicial misconception and false rumour, was advised to rest his case on the basis of having fulfilled the proofs required by the law. His friends and advisers thought, and still think, those proofs were such as would have entitled him to a direction from a judge at Nisiprius to a jury, to find a verdict for him, in a trial for estates. His opponents, by thirteen years of unexampled industry, and equally unexampled modes of proceeding, did every thing to create prejudices; and then pleaded these prejudices as reasons for abandoning all the general rules of evidence. The cause, at last, became complicated, by these means, with so much puzzling and irrelevant matter, as to confound common minds, and to perplex even men of business who had not much leisure to spare for it. The evidence extended to a folio volume; and on the day of decision, some of the leading speeches betrayed a misapprehension of essential and admitted facts. Never was the necessity of prescribed and settled rules of proof more apparent: every thing was thrown into the wide sea of private opinion, and every thing was confusion. To throw aside the sentiments of those whose habits of mind do not qualify them to judge at all, we may observe, that what convinces the Herald, the Lawyer rejects with scorn; and, on the contrary, the Lawyer considers as satisfactory proof, what the Herald has little regard for. Woe then to those who are thus at the mercy of every one's judgment! The winds and waves are more certain! And Heralds must excuse us, when we say, that the judgments of many of them are built on the weakest of all data!

data! They mistake their fiats for law. Mr. Brydges was maternally descended from the noble families of Egerton, Cavendish, Stanley, Clifford, Brandon," &c.

It was intended to have given a fuller and more original account of the subject of the above article. But it has become necessary to copy the article verbatim from the Gentleman's Magazine, for the reasons which follow:

This article drew forth a most cruel and unwarrantable attack, signed *Sudeley*, in the Gentleman's Magazine for December following, which produced the two following replies. But the good-natured Editor was anxious to avoid the continuance of a dispute, which begun to grow so very serious: and who could press him on the subject at a moment of such dreadful calamity * as he has experienced in the present month? Yet self-defence requires that the person attacked should not be entirely silent. It becomes therefore a necessary, however painful, duty, to give place to those replies here: and surely they will be admitted to be moderate, if the provocation be considered; and very far short indeed of what *might* be said!

Nº. I.

"MR. URBAN,

"When a man assumes the cloak of virtue to aim the arrows of malice with the better effect, I leave the public to determine what name he deserves. In the letter of Sudeley almost every fact, on which the thunder of his aspersions is built, is positively or virtually false.

* The fire which happened at Mr. Nichols's printing-office.

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The case he states necessarily implies the following truths—1st. A claim raised upon false evidence, opposed by the body of Heralds and Crown Lawyers, acting in conjunction, and impelled solely by a sense of duty and conviction of the rectitude of the part they take. 2d. A consequent collection of proof which only requires to be briefly stated to convince the public. 3d. A prompt and unanimous decision of the House of Lords. 4th. And lastly, a gross and infamous attack upon all these grave and exalted parties, imputing to them the most diabolical motives, on account of this exercise of their duty. All which Sudeley states (as well he may, if the facts be all true) constitute a crying offence against good order, decency, and the constituted authorities, and force him, however reluctantly, to vent the indignation of a pure and virtuous heart!

“ Unfortunately for Sudeley every one of these assumptions is untrue—1. There was an attempt indeed, but it was a *vain* attempt, to prove the evidence false. 2. Only one Herald opposed the claim, whose conduct and motives may be the subject of future investigation. 3. The Crown Lawyers were not unanimous, (which must have happened, if the case had deserved the character given it by Sudeley,) nay, on the contrary, the highest legal minister of the Crown, whose powerful talents, experience, opportunity, and integrity, none can question, leaned to the other side;—a fact which Sudeley will scarcely deny, but must mean, instead, to insinuate, with an unexampled presumption and conceit, that that great man was *deceived* on a subject, on which he pretends that *he himself* could briefly and easily produce conviction on the public mind. 4. The House

House were so far from being unanimous, that perhaps no case ever occurred in which there was more delay and difficulty, and more difference of opinion—so much so, that the majority of the Peers did not make up their minds to vote on either side. Lastly, no attack whatever has been made on the body of Heralds, the great Law Officers of the Crown, or the still higher tribunal which determined the case—nor have diabolical motives been imputed to any one; much less to them—the whole reflection being confined to the opponent of the claim for his *extraordinary modes of proceeding*, and the extraordinary prejudices he so industriously endeavoured to spread.

“I will only add, that however long the cloak which Sudeley wears, I can plainly perceive the cloven foot beneath it; and I will venture my life, that if ever he commits his real name to your printer, it will turn out to be, not that of an impartial bye-stander, actuated by the love of truth and virtue, but that of the *principal party in the original dispute*. Till he commits his name I am determined to say nothing more to him, than I shall say on the present occasion; for I will not fight with a man in a mask; and when he commits it, I will appeal to a tribunal which has better opportunity of doing justice on such weighty subjects than the vehicle of your pages. In the mean time we are at issue on the facts. Let the public, or a more competent jurisdiction, determine between us.

IMPAVIDUS.

“P.S. Lest

“ P. S. Lest there should be one captious objector to these arguments, whose ingenuity may suggest that the lights now threatened to be thrown upon this subject would have produced a very different result from that on which the present reasonings are founded, it may, perhaps, be necessary to add, that the charges which now sound so big, and seem so tremendous, have been actually urged, (and, if I am not more mistaken than I ever was mistaken, by *the very same party*,) before the tribunal competent to form a judgment, and to act upon that judgment— & *mirabile dictu*, urged *in vain*!—Why then does Sudeley renew them? Alas! Is there any one acquainted with human nature who can ask the question? He knows, for he has talents, that what was offensive when *orally* urged at the bar is still more offensive in *print*. But let him, who talks so loudly of insults upon privileged orders, beware of the consequences of this greatest of all insults on their integrity and understandings. I defy him to produce a single charge or argument which he has not produced before, and I defy him to produce it without having its sophistries and falsehoods again detected. There is not one of his distorted facts, or malignant comments, which, though innocence itself can never be callous to the mention of them, the present writer can for a moment fear his ability to answer and detect, as often as they are repeated. The trick of striking up the drum of clamour to drown the voice of reason in cases of false condemnation, has been practised by great despots of old. Little despots, spawned out of the dregs of a court of chivalry, (the great nuisance of former days)

flatter themselves, it seems, to effect their own base purposes by the use of similar engines. A man is loaded with crimes of the deepest dye, and then is told he must not "*molest, insult, and pester*" the public with the mischievous rhapsody of his DEFENCE! I have heard before of a tyrant, who put a poor wretch to the torture, till he roared; and then tortured him again with double ingenuity *because he roared!*"

Nº. II.

The following Parody on Sudeley's Letter shews how his own weapons can be turned against himself, with the advantage of having truth on its side into the bargain.

"MR. URBAN,

"The singular, and I am sorry to add, most foul and cruel article, which stands at the head of your Magazine for December, attacking, in terms of most unexampled indecency and abuse, not only the memory of a late departed Claimant, eminent for his amiable qualities and his integrity; but also the character of his heir, and all his long-respected family, extorts this reply from me.

"Among the innumerable weaknesses which mark the generality of mankind, there is none perhaps more contemptible and disgusting in an individual than that which mistakes his own narrow conceptions for the standard of other men's opinions; when it allows no difference without supposing not only an error, but a *wilful* error. This is the sure mark of a mind both
little

little by nature, and unenlarged by education. But, Mr. Urban, there are cases in which it is not merely contemptible and disgusting, but becomes highly criminal. The law, founded on the experience of mankind, has established rules of evidence to protect our reputation, as well as our property, and other rights, from the caprice, the malice, the prejudices, and the errors of private opinion. It will not allow the individual suspicions or inferences of any one's mind to stand for proof. When a man therefore vents forth the conceptions of his own heated fancy as admitted facts, in matters which implicate others in the most serious charges, even in spite of opposite opinions expressed by the most respectable persons, and without even noticing the existence of such opinions; surely such a man, whether we consider it only folly, or rather a mixture of folly and knavery, deserves no common terms of reproach. It would be paying you, Mr. Urban, a compliment, so much at the expense of truth as to detect its own insincerity, were I to suppose it possible that you can be *omniscient*, that you can know the history of private families, and their concerns and conduct, and discover the purposes of the libeller and the assassin when he comes under the mask of virtue, with fair words in his mouth, and protestations of the painful sense of duty by which he is actuated. You are known, Sir, to possess an open, ductile, and unsuspecting disposition; to love virtue and honour; and unwillingly to stifle the appeals of any one who calls upon you as the protector of integrity and truth; though, when it wounds another, your kind temper suffers half the pain of the wound which false justice deceives you into inflicting.

“ But this pretended justice, Sir, inflicted so reluctantly, and with so much uneasiness, sometimes turns out to be the most bitter injustice and injury.

“ In the case, for instance, of the abovementioned ill-fated Claimant, who possessed some of the noblest qualities of the human character; whose integrity, whose sensibility, whose warmth of heart, whose elegance of manners, whose benevolence and kindness to the poor, whose spirit and hatred of oppression, whose quick and extensive talents, (for you may rely on it he had talents) excited the love and esteem of his numerous acquaintance, and the veneration of his dependents; it was the most crying injustice to misrepresent his character, not only as tainted with the silliest sort of pride, (of which he had not an atom) but as a fool and a dupe, who was made the stalking-horse for others in carrying on a false claim. It is a crying injustice for any one, and much worse for an anonymous writer, to make assertions of this kind, not only without proof but contrary to the proof. It is a crying injustice that a man should make a false character his stalking horse to vent a former revenge, and come forth in the pretended cause of others, to retaliate for just reflections on himself, which he dares not and cannot answer in his own person.

“ It is a crying injustice to impute the most infamous and diabolical motives to the persons, who are claiming their rights of inheritance, and whose privilege is to have their cause tried according to the laws of the land, without being not only subjected to the malignant and slanderous comments and suggestions of corrupt and revengeful opponents, but to have them stated as if they were matters of proof.

“ It

“ It is a crying injustice in short to say that those who have for thirteen years supported their claim against every thing which the most indefatigable industry and the most unexampled animosity could suggest, had instituted and carried on that claim upon hollow and false evidence, which could not stand the test of investigation, and required only to be explained to be detected.

“ It is quite impossible that you, Sir, could approve a letter of such a tendency; and equally impossible, from the style and temper in which it is composed, to mistake the quarter from which it has proceeded. That you published it most unwillingly, and merely from the goading and artful urgency of the writer, I am from my soul convinced: but surely, Sir, some peace-offering is due to the cruelly-injured individual, whom it calumniates; some peace-offering is due to those august and dignified members of the state, who, from the conviction of their consciences, and a painful and scrupulous inquiry, supported the claim. I call upon you, therefore, as a lover of truth, as a man of impartiality and fair character, as one whose heart is well known to be warmed with a generous and constant philanthropy, as a respecter of the laws of your country, by which our reputations are protected, and the individuals who would substitute their black suspicions in the place of evidence restrained, to demonstrate the rectitude of your principles, and the goodness of your disposition by publishing this letter; and, as far as this feeble effort can avail, by substituting the antidote to the poison.

“ In common, I believe, with all those of any charity in their disposition, who had witnessed the

variety of strange attempts to prejudice, take by surprise, and annihilate the claim, I had sincerely hoped that when the spirit of the late injured and persecuted Claimant had winged its flight into other regions, where the mistaken, the angry, and the deceitful, cannot avail, that the subject of his worldly persecution would not have been repeated with double rancour over the grave in which his ashes were not yet cold: but since the person, who caused him so many years of anguish, and indignation, and bitter suffering in this world, has thought proper to harangue the public even at this sacred moment of sorrow with a foulness and violence of language even exceeding his former animosity, by way of loading his poor memory and that of all his family with disgrace, it becomes necessary that the public should be informed from what impure sources these charges come; that they may be enabled to understand the truth. For it is not "*fitting*" that the highest Law Officer of the Crown, the Princes of the Blood, and those noble Lords, who have exercised the privilege and the duty conferred on them by the Constitution, in forming their own judgments *according to the evidence*, after a laborious investigation, upon a subject expressly within their jurisdiction, and on which the pursuits and habits and opportunities of some of them peculiarly qualified them to form a right opinion, should incur the gross insult of having the cause, which some of them had judicially represented hanging in a nice equilibrium, and others as one in favour of which they both spoke and voted with a firm conviction, as a claim of manifest foul and admitted fraud! It is not *fitting* that this misrepresentation should come from *one*, who, while he assumes the character

character of an impartial Judge, or other Officer of the Crown, actuated only by an imperious sense of duty, for the purpose of gaining credit to his unwarrantable assertions, can be no other than the main mover of the opposition; and the person, whose very same charges had been previously urged in vain before the proper tribunal; and of which, though such things can never be resorted to without doing mischief in the minds of some, the principal ones were absolutely *disproved*, and not one of the rest established.

“ I have no inclination to rake up the ashes of evidence which is gone by; I shall not willingly, even under high provocation, resort to scourges of this kind, when the weapons are capable of inflicting wounds so very serious. But there is a point of provocation, beyond which forbearance is impossible. If therefore the same trick of imputing to improper influence a man's prosecution of what he believes to be his hereditary right; if the same calumny regarding the evidence by which it was supported; if the same insult upon all those, who exerted enlightened understandings and benevolent hearts in speaking and voting for a cause which they believed to be just; if the same wilful falshood in the assumption of facts, the same sophistry of statements, shall be pursued; if the same mask be worn, not only for the purpose of concealing the impurity of the hand by which the blow is dealt, but of affecting one of peculiar honour;—if the same system of throwing those charges upon his opponents, which the evidence (if it throws them on any one) throws only on himself; and which, as to one of these charges, it does do so strongly as to have drawn forth a serious admonition from the bench itself on the

O 4

subject,

subject, which “yet might be said to temper mercy with justice;”—if, I say, in defiance of this admonition, and all these circumstances, the same system be still persisted in—if the public should be insulted, as well as individuals most grossly injured, by a repetition of such a flagrant offence; I shall be absolutely compelled to speak more plainly and pointedly upon this subject—and it will be then impossible that I should have any difficulty of proving, merely from the unanswered and unanswerable parts of the printed evidence, not only what Sudeley is *not*, but what he *is*!”

ART. XII. *Literary Epitaphs, &c.*

On Jonas Hanway, Esq. In the north cross aisle of Westminster Abbey.

“ Sacred to the memory of Jonas Hanway,
 Who departed this life, Sept. 5, 1786, aged 74,
 But whose name liveth, and will ever live,
 Whilst active piety shall distinguish
 The Christian,
 Integrity and truth shall recommend
 The British merchant,
 And universal kindness shall characterize
 The Citizen of the world.
 The helpless infant, nurtured through his care,
 The friendless prostitute, sheltered and reformed,
 The hopeless youth, rescued from misery and ruin,
 And trained to serve and to defend his country,
 Uniting in one common strain of gratitude,
 Bear testimony to their benefactor's virtues.
 This was the friend and father of the poor.”

On

On the Rev. Dr. Young. Ob. 1765. æt. 84.

“ Whilst late for Churchill party tears have flown,
 Britannia mourns misfortunes now her own;
 Stript of her censor, in immortal Young!
 Who virtue taught, and who sublimely sung:
 Who lash'd each vice, a moralist indeed,
 A friendly satirist, by sense decreed:
 Father of eloquence, above design,
 An unambitious, noble, great Divine!
 Who shackled mitres with contempt observ'd,
 And knew, but gain'd not, what his worth deserv'd,
 Listed in life, he consecrated night,
 To book's fair advocates, and virtue bright:
 On hope's straw Babylons he scorn'd to build,
 Or on Truth's altar superstition gild.—
 From hence, let Genius seek the humble earth,
 And learn, with him, that death is twin with birth,
 Renew'd by seasons, like sweet Virgil's tomb,
 May Young's superior shine, for ever bloom.
 The Muse's bard, the English Mentor gone,
 Despise the flattery of the Parian stone.”

*On William Rose, LL.D. Ob. 1786, æt. 67. By
 Arthur Murphy.*

“ Whoe'er thou art, with silent footsteps tread
 The hallow'd mould where Rose reclines his head.
 Ah! let not folly one kind tear deny,
 But pensive pause, where truth and honour lie.
 His, the gay wit that fond affection drew,
 Oft heard and oft admir'd, yet ever new;
 The heart that melted at another's grief,
 The hand in secret that bestow'd relief;
 Science, untinctur'd with the pride of schools,
 And native goodness, free from formal rules;

With

With zeal through life he toil'd in Learning's cause,
 But more, fair Virtue! to promote thy laws.
 His every action sought the noblest end,
 The tender husband, father, brother, friend,
 Perhaps e'en now, from yonder realms of day
 To his lov'd relatives he sends a ray;
 Pleas'd to behold affections like his own,
 With filial duty raise this votive stone."

On Henry Brooke, Esq. Ob. 1783.

"Virtue, O Brooke! who erst exulting saw
 Thy pen her champion, and thy life her law;
 Now tongues thy tomb, her lesson to fulfil,
 And bids thee, kind in death, instruct us still."

*To the memory of Matthew Concanen, Esq. late At-
 torney General of Jamaica.*

"Friendship began in unexperienced youth,
 In honour founded, and secured by truth,
 In distant climes and various fortunes try'd,
 Not Death, the grand destroyer, can divide;
 True to thine honest fame, which long shall live
 This last just tribute to thy worth I give.

A humour pleasing, and a wit refin'd,
 Knowledge and judgment clear enrich'd your mind;
 In you to full perfection met the powers,
 Which sweeten, and adorn the social hours;
 In Fancy's flowery gardens when you stray'd.
 If you invok'd the Muse, she gave her aid:
 Nor covetous nor negligent of fame,
 You've gain'd a fair, deserv'd a lasting name." *

* Howard's Letters, II. 709.

To the Rt. Reverend Benjamin Hoadley, Lord Bishop of Winchester, on his Collection of Sermons published in 1754.

“ In early days of manhood you began
To prove yourself th’ impartial friend of man,
With reason arm’d you broke the Tyrant’s rod
And shew’d that Freedom’s foes were foes of God:
You from our civil right expell’d the storm,
And drew Religion in an Angel’s form:
Gladly we see the same pursuits engage
Thine active soul in thy declining age:
Proceed, as you began, the friend of truth,
The comfort of the old, and guide of youth.
In thy rewards contented shalt thou rest
Bless’d in thy labours, in thy offspring blest:
Yet further yet throw thy discerning eye,
And see thy lot beneath a purer sky;
Where doubts no more the restless mind employ,
Where all is health, and harmony, and joy.”*

ART. XIII. *Literary Intelligence.*

Dr. Carpenter, of Exeter, is about to publish an account of the structure and function of the Eye, in illustration of the two first chapters of Paley’s Natural Theology.

Mr. Bigland, the author of some popular Letters on History, has just finished for the press a General History of the World, accompanied with a geographical view of the different countries of the globe, and an ac-

* Howard’s Letters, II. 710.

count of their curiosities, natural productions, inhabitants, &c.

Mr. Pitman, late of Pembroke Hall, Cambridge, is printing a volume of selections from the rarer Latin classics, with biographical and critical illustrations; designed chiefly for the use of schools.

Mr. Octavius Gilchrist is printing, for gratuitous distribution, a few copies of the ancient metrical romance of the "Sowdon of Babylon," from the original manuscript, formerly in the possession of George Steevens, Esq.

Mr. Hervey Morris has in the press, in a state of considerable forwardness, a Historical and Topographical Dictionary of Ireland, to form two volumes in quarto.

Mr. Fox's Historical Work has been announced as in the press. It consists of two Chapters of his projected History of James the Second, extending no further than the execution of the Duke of Monmouth; and an Historical Introduction, comprising a brief sketch of the events of the preceding reigns. Lord Holland proposes to add an appendix of some curious State Papers, relative to this period, of which Mr. Fox obtained possession when last at Paris.

Mr. Bower is engaged on a Life of Luther.

Mr. Walter Scott's edition of Dryden's Works is announced as nearly ready for publication.

The Rev. Mr. Dibdin is engaged in preparing an English Variorum edition of Sir Thomas More's Utopia, with *fac-simile* and other wood-cuts. The text is to be printed from the first English edition of

1551. A Biographical and Literary Introduction will accompany it.

The Rev. Robt. Adams, an Episcopalian Minister at Edinburgh, and a member of the University of Oxford, has nearly printed a View of the different Religions of the World, including Paganism, Judaism, Mahometanism, and Christianity, with a more detailed account of the various Sects into which the Christian World is divided.

Mr. W. Betham, principal Herald of Ireland, proposes to republish Lodge's Irish Peerage, with important additions, drawn from a variety of authentic and curious documents in his possession.

The Rev. Thos. Le Mesurier is printing a volume of Bampton Lectures.

Mr. Octavius Gilchrist is collecting materials for a new edition of the Old Plays, on the foundation originally laid by Dodsley.

A new Romance is shortly to make its appearance under the title of The Ring and the Well.

Mr. Byerley, the author of the Conscript, &c. is employed on a Translation of the Horace of Corneille, in blank verse.

A Volume of Shakspeare's Aphorisms is nearly through the press, collected by Mrs. Lofft, and enlarged by Mr. Capel Lofft, who has added notes, a preface, and index.

A new edition of the Plays of Beaumont & Fletcher is preparing for publication. The tasks of collation and criticism will be executed with the Editor's greatest industry and best judgment; and ample recourse will be
had

had to the MS. notes of the late Dr. Farmer, written in the folio edition of the authors, of which the Editor is in possession. While elaborate editions of Massinger, Jonson, and even Shirley, are announcing, the public will surely listen with attention to any attempt to retrieve from the trifling comments of Theobald, Sympson, and Seward, or the careless ones of Colman, authors who, of all others, deserve to rank next to Shakspeare.

ART. XIV. *Bibliographical Catalogue.*

[CONTINUED FROM P. 431.]

Art. 1. *A Christall Glasse for Christian Women, wherein they may see most wonderfull and rare examples of a right vertuous life and Christian death: as in the discourse following may appeare. 4to. Signs. C 3.*

This is the life of Mistresse Katherine Stubbes, who, in Noble's continuation of Granger III. 485, is said to have resided at Burton upon Trent in Staffordshire, a place famous for fine beer, which is there always drank out of small glass tumblers.

Art. 2. *The Historie of the Damnable Life and deserved Death of Doctor John Faustus. Newly printed, and in convenient places, imperfect matter amended; according to the true copie printed at Frankfort; and translated into English, by P. R. Gent. Printed at London for John Wright, and are to be sold at the signe of the Bible, in Giltspur Street, without Newgate. 1636, 4to, B. L. Signs. K 3.*

Art.

Art. 3. *Iter Boreale. Attempting something upon the successful and matchless March of the Lord General George Monck, from Scotland to London the last Winter, &c. Veni, Vidi, Vici. By a Rural Pen. London: Printed on St. George's Day, for George Thomason, at the Rose and Crown in St. Paul's Churchyard. 1660. 4to. pp. 20.*

This is the first edition of Dr. Wild's well-known poem, which was reprinted with a selection of pieces by himself and others in 1670-1.

Art. 4. *The Shifts of Reynardine, the son of Reynard the Fox, or a pleasant History of his Life and Death. Full of variety, &c. And may fitly be applied to the late Times. Now published for the reformation of Men's Manners.*

Raro antecedentem scelestum
Deseruit pede Pœna claudo.

London: Printed by T. J. for Edward Brewster at the Crane in St. Paul's Churchyard, and Thomas Passenger, at the Three Bibles on London Bridge, 1684. 4to. pp. 160.

Art. 5. *The Turtle-Dove, under the Absence and Presence of her only choise: or the desertion and Deliverance revived. 1. Ushered with the Nicodemian Paradox, explained in a comparison betwixt the first and second Birth: and closed with the characters of the old and new man. 2. And seconded with a survey of the first and second death: which is closed with a separation-kisse betwixt two intimate friends, the soul and body of man. 3. And a glimring of the first and second resurrection and generall judgment: closing with a song of degrees from what we were to what we are, and from thence toward what we shall be. By a Lover of the celestiall Muses. John iii. 8. The wind bloweth where it listeth, &c. Edinburgh:*

burgh: Printed by Andrew Anderson, Printer to the City and Colledge. Anno Dom. 1664. Small 8vo.

This mystical Turtle-dove was presented to Jane Viscountess of Kenmore, by John Fullarton of Careltoun; and is chiefly composed in verse, but of no very elevated character.

Art. 6. A compendious Register in Metre, conteining the names and pacient suffryngs of the membres of Jesus Christ; and the tormented, and cruelly, burned within Englande, since the death of our famous Kyng, of immortall memory, Edwarde the Sixte; to the entrance and beginnyng of the raign of our Soveraigne and dearest Lady Elizabeth, of Englande, Fraunce, and Irelande, Quene, Defender of the Faithe; to whose Highnes truly and properly apperteineth, next and immediately under God, the supreme power and authoritie of the Churches of Englande and Irelande. Sobeit. Anno 1559. 12mo.

This metrical register of English Martyrs is inscribed in a long prose dedication, to the Rt. Hon. Lord Par, Marquis of Northampton, by Thomas Brice. Next follows an address to the gentle reader: and after that "the maner how to understande the letters and figures of the Register or Calender is revealed." Then the book addresses the reader in verse: but such verse as may be guessed at from one stanza of the poem.

"When blessed Bulter and Osmande
With force of fyre, to death were brent,
When Shitterdun, Sir Franke and Blande
And Humfrey Middelton of Kent,
When Minge in Maidstone toke his death,
We wisht for our Elizabeth."

Art.

Art. 7. *A breife Aunswer made unto two seditious Pamphlets; the one printed in French and the other in English. Contayning a defence of Edmund Campion and his Complices: their moste horrible and unnaturall Treasons against her Majestie and the Realme. By A. M. Honos alit Artes. Imprinted at London for Edward White, dwelling at the little North doore of Paules, at the signe of the Gunne, 1582. Small 8vo.*

Antony Munday inscribes this tract to Sir Francis Walsingham, Principal Secretary of State to Queen Elizabeth, and dates his address to the reader, from Barbican, March 22, 1582. He had previously written and printed "A Discoverie of Edmund Campion and his Confederates, &c." And this seems to have drawn forth two Reports of the history and death of Campion, by two writers of his own persuasion, one of whom concludes with a *caveat* to the reader against the account given by Munday, to which he here with some asperity replies. Some verses, by his opponents, in praise of Campion, are also here parodied into reproofs.

Art. 8. *The Castel of Memorie: wherein is conteyned the restoring, augmenting, and conserving of the Memorye and Remembraunce: with the safest remedies and best preceptes thereunto in any wise apperteyning. Made by Gulielmus Gratarolus Bergomatis, Doctor of Artes and Phisike. Englished by Willyam Fulwod. The Contentes whereof appeare in the page next folownge. Then a cut of the printer's sign, with the motto post tenebras lux. Printed at London by Rouland Hall, dwellynge in Gutter-Lane at the signe of the Half Egle and the Keye, 1562. 12mo.*

This translation from Gratarolus, "De memoriâ reparanda, augenda, conservanda, ac reminiscencia," is dedicated

to Lord Robert Dudley, in eight pages of very prosaic metre by Wm. Fulwood: who likewise subjoins a prose address to the reader, dated Nov. 20, 1562. "The Bookes verdicte" follows this, in six short stanzas: and, after as many chapters, treating of the medical and philosophical nostrums recommended for conservation of the memory, the seventh divulges different modes of constructing a *memoria technica*, which vary from that imparted by Dr. Grey: and Memory taketh leave of her disciples with the following pithy admonition:

"To him that would me gladly gaine,
These three preceptes shal not be vaine:
The fyrst, is wel to understand
The thing that he doth take in hand.
The second is, the same to place
In order good, and formed race.
The thyrde is, often to repeate
The thing that he would not forgeate."

T. P.

ART. XV. *Further Bibliographical Catalogue.*

Art. 1. *The true and lyuely historyke portreasures of the vvoll Bible.* [Two serpents forming a double circle, one a female having small ones issuing from the entrails, a scroll in the center, with] *quod tibi fieri non vis, alteri ne feceris.* At Lyons, by lean of Tournes, M.D. LIII. Octavo, 104 leaves.

These historic portraitures of the whole bible consist of well-finished wood cuts, with four lines to each in explanation

nation of the subject. By the preface it appears to have been the work of Peter Derendel, a learned Frenchman, who, in attempting to adopt the English language, has compounded a barbarous and almost unintelligible jargon, scarcely worth giving a portion of, but from its singularity, as the performance of a foreigner, and issuing from a foreign press. The type is of a superior cast of Italics, which has not much improved since the middle of the sixteenth century.

“To the righth worshipfull and most vvorthe, master Pikeling, embassadour of the king of Englande, Peter Derendel peace, and felicitie. I knowe, mi most discret and vertuous master, that some amonge other shall be fonde, readie to blame this worke, bringinge for them, that no nede it was of suche purtreasures, sith we haue at libertie thesself stories, wherein we mai much better knowe the pure truth reding the wholl, then to staie at a thinge uncertaine and drawen at pleasure: Some other shall be (knowe I well) wiche shall endeuer themselues to sai, that it is a thinge openlie forbidden be the lawe of God, and all thought the strong and faithfull mai without ani danger beholde them, vsing therof after their owne good discretion, that neuerthesse, being sen of the weake and simple, it mai be vnto them occasion of fall: Other lickwise that, sith the hearing aboue all our fise naturall wittes most diuin is allone nedfull to saluation, wherwith we, as with an instrument mete, must take and receaue the promesses of God offered and presented vnto vs in the holie scriptures, contenting ourselues we shulde red them, with vnderstanding therto required, and vndertake no further. To whome we, willing most faine them satisfie, aunswer: that, all be it the letter well vnderstanded geueth plaine and perfette knowlege of the thinges, neuerbethelesse the true

and lyuelye purtreasures and representations therof mai be, and (to sai better) are good and profitable meanes, wherbe we mai shirlie and with ease, kippe and graue in minde the wholl meaning of it, wiche otherwise without often reding, and with muche werines of witte might easilie be forgotten being vnto vs instede of true, cleare, and manifest argumentes of the wholl subject." — After adducing further reason for describing the punishments inflicted on the children of Israel as examples, and pourtraying stories of the Old Testament for the eye to enjoy :--the preface proceeds, "I haue thought it mete to endeuer miself to translate the argument of eche figure in English meter, being likewise putte in sixe other languages,* to the intent that the countre, wherin I had ben nourished and brought up, shulde in no wise remain bastard allone, his tonge kipping her place amonge other, readie to bring him licke comoditie. This therfor be me vndertaken and ended, kipping eurie wherlicke measure, the third person active of the present, with the Aoriste, likewise the participle passiue of the preterite at discretion, as comonlie in the speache is vsed, the contractions also of the tonge observed, morouer in the orthographye leauing y to the greke wordes, vsing of our owne, as I thought it mete and conuenient, I being of the Frenshe nation, for mi sauegarde and the workes, haue fonde none more sure; then iou mi vertuous master presupposed that ie borne in the countre, to the wiche naturallie am affectionat, are at this time Embassadour towarde the kinge of mi naturall lande, doubting no wise, but if iou will vouchesaue to take in hand to kippe it a litle and defende, vnder the buckler of iour fauour, that without anie lost, or dammage shall remaine woll, and harmlesse. For I knowe right well, that iour good iuge-

* Mine has only the English.

ment is in so great a reputation with eurie one, that witherwar die shall drawe, all without ani withstanding will folowe iou. Truth is, that the worke is vnworthie to compeere before iour mastershippe, so muche laketh that iou ought to receaue it, neuerthesse it shall please iou, to looke a little vpon the good affection, and minde wherwtih it is presented: and so doing ie shall encorage me to geve meself herafter to that thinge, wiche, mai be, shall be better worth, to the seruice of iour mastershippe, whose lowlie and humble seruant I am, and shall be." Then follows two pages, "The printer to the reader." The following lines are from two cuts upon the second chapter of Exodus:

Moses mother of him then a bed brought,
His deare father a while him kept and hidde
For his beautie, then him russhes among sought
In water lai, to do as the king bidde.

The kinges daughter fonde him in great pitie
The russhes amonge, wiche to him fauorable,
As god did please, him to saue thought worthie,
His owne mother giuing him for nource able.

Art. 2. *The Bible-bearer. By A. N. sometimes of Trinity College, in Oxford. De Hipocritis hæc Discutatis est: Qui mihi irasci voluerit, ipse de se, quod talis sit, confitebur. Ierom. de vita Clerec. Printed at London by W. I. for I. C. and are to be sold at the North Doore of Paules. 1607. 4to. b. l. 23 leaves.*

By the index to the *Athenæ Oxoniensis* the above initials do not refer to any writer recorded by the indefatigable Wood. The dedication is "to the right worshipfull,

maister Hugh Browker, one of the prothonotories of his Maiesties court of Common Pleas," then a preface to the reader. The work is written in dialogue between Theotimvs and Poliphemvs, of whose theological disputation the following may suffice :

Poli. Leaving to be thus criticall, doe you condemne them which beare the bible about them.

Theo. No, but as hee that did beare Christ was called Christofer; so you of bearing your byble, shall be called Bibliofer a bible-bearer.

Poli. Do you not thinke it then an holy thing to carry the bible?

Theo. No, unlesse you will confesse that asses bee holy.

Poli. Why so?

Theo. For one asse will carry 500 such bookes, and I think you are as well able to carry as many, beeing as well bridled, and saddled, and spurred forward as commonly an asse is.

Poli. Yet is it no absurdity, to attribute holynesse to the asse which carried Christ.

Theo. I do not envy you this holinesse, if therefore you will, I will giue you a relique of the same asse.

Poli. You give at mee, yet your gift should not displease me, for that asse by touching Christ, was consecrated and made holy.

Theo. Then belike they were holy that buffetted him, for no doubt they toucht him.

Poli. But iest not; is it not a holy thing to beare about one the bible or god's holy word.

Theo. It is, if be truely done, without Hypocrisie—If you carry on your shoulders a bottle of good rhenish wine, or swete muscadine, what other is it than a burthen?

Poli. Nothing els.

Theo.

Theo. If you hold it in your mouth, and presently spit it out, what then?

Poli. It doth no good.

Theo. But if you drink well of it?

Poli. There can be nothing more heavenly, or better.

Theo. It warmes your bodie, cheeres your countenance, and makes you merry, and ioyfull, doth it not?

Poli. It doth so.

Theo. Such is the gospel or godsworde, for being once digested it changeth the whole habit of a man, and reuiveth, or rather reneweth him.

Art. 3. Galateo of Maister John Della Casa, Archbishop of Beneuenta, or rather, a treatise of the mā'ners and behauiours, it behoueth a man to vse and eschewe, in his familiar conuersation. A worke very necessary and profitable for all gentlemen or other. First written in the Italian tongue, and now done into English by Robert Peterson of Lincolnes Inne, Gentleman. Satis si sapienter. Imprinted at London for Raufe Newbery, dwelling in Fleete streete, a little aboue the Conduit. An. Do. 1576. 4to. 68 leaves. b. l.

Dedicated "to the right honourable my singular good lord, the Lord Robert Dudley, Earle of Leycester, Baron of Denbigh, Knight of the Honourable order of the Garter, [it is his lordship's crest in the garter, back of the title] Maister of the Queenes MaiestiesHorses, and one of her Highnesse priuie counsell. Robert Peterson wisheth perfect felicitie." Commendatory verses in Italian by Francesco Pucci and Alessandro Citolini; Latin by Edouardus Cradoccus, S. Theologiæ Doctor and Professor; and in English by Thomas Drant, Archdeacon; J. Stoughton, Student; and Thomas Browne of L. I. Gent.

"The treatise of Master Jhon Della Casa, wherein vnder the person of an old vnlearned man, instructing a youthe of his, he hath talke of the maners," &c. and gives many judicious precepts for the regulation of general behaviour, some of them now better known as the maxims of the polished Earl of Chesterfield; a short extract or two may not be unentertaining.

"To rise vp where other men doe sit and talke, and to walke vp and downe the chamber, it is no poynt of good maner. Also there be some that so buskell them selues, reache, stretch, and yawn, writhing now one syde, and then another, that a man would weene, they had some feuer vppon them. A manifest signe, that the companie they keepe, doth weary them. Likewise doe they very yll, y^t now and then pull out a letter out of theyr pocket, to reade it; as if they had greate matters of charge, and affaires of the common weale committed vnto them. But they are much more to be blamed, that pull out theyr knyves or their scisers, and doe nothing els but pare their nayles, as if they made no account at all of the company, and would seeke some other solace to passe the time awaye. Theis fashions to, must be left, that some men vse, to sing betwene the teeth, or play the dromme with their fingers, or shoofle their feete; for these demeanours shewe that a body is carelesse of any man ells."

"A man must beware that he say, not those things, which vnsaide in silence would make the tale plesaunt inoughe, and, peraduentere, geue it a better grace to leave them out. As to say thus, 'such a one that was the sonne of such a one, that dwelt in Cocomer street; do you not knowe him? he married the daughter of Gianfigliazzi, the leane scragg that went so much to St. Laraunce. No do not you know him? why, do you not remember the goodly strayght old
man

man that ware long haire downe to his shoulders?' For if it were nothing materiall to the tale, whether this chaunce befell him, or him, all thys long babble, and fond and folishe questions, were but a tale of a Tubbe; to no purpose, more then to weary mens cares that harken to it, and long to vnderstand the end."

"To weare a toothpicke, about your neck, of all fashions that is the worst, for, besides that it is a baued jewell for a gentleman to pull forth of his bosome, and putteth men in mind of those tooth drawers that sit one their benche in the stretes; it makes men also to thinke that the man loues his belly full well, and is prouided for it, and I see no reason, why they should not as well carry a spoone, about their neckes, as a toothe picke.

"Some men there be, that have a pride or a vse to drawe their mouthes a little awry, or twinckle vp their eye, and to blow vp their cheekes and to puffe, and to make with their countenance sundrie such like foolishe and ilfauoured faces and gestures, I counsell men to leaue them cleane, for Pallas herselfe, the goddessse, (as I haue hearde some wise men say) tooke once a great pleasure to sound the flute and the cornet; and therein she was verie cunning. It chaunst her one day, sounding her cornet for her plesure ouer a fountain, she spide herselfe in the water, and when she beheld those strange gestures she must nedes make with her mouth as she plaid; she was so much ashamed of it that she brake the cornet in pieces and cast it away."

Art. 4. *A Dialogue between the Crosse in Cheap and Charing Crosse, comforting each other, as fearing their fall in these uncertaine times. By Ryhen Pameach.* [Henry Peacham—wood cut of the crosses, with figures, &c.] Printed anno. 1641. 4 leaves.

The

The following is the history given by each cross in the course of the dialogue, now perhaps the only interesting part of the pamphlet.

“ Charing Cross. I am made all of white marble (which is not perceived of every one) and so cemented with mortar made of the purest lime, callis sand, whites of eggs and the strongest wort, that I defie all hatchets and hammers whatsoever.---In King Henry the eighth's daies I was begged and should have been degraded for that I had;---then in Edward the sixt, when Summerset-house was building, I was in danger; after that, in the reigne of Queene Elizabeth one of her footmen had like to have run away with me; but the greatest danger of all I was in, when I quak'd for feare, was in the time of King James, for I was eight times begged:---Part of me was bespoken to make a kitchen chimney for a chiefe constable in Shoreditch; an Innkeeper in Holborne had bargained for as much of me as woued make two troughes, one to stand under a pumpe to water his guests horses, and the other to give his swine their meate in; the rest of my poore carcase should have been carried I know not whither to the repaire of a decayed stone bridge (as I was told) on the top of Harrow-hill. Our royall forefather and founder, King Edward the first you know, built our sister crosses, Lincolne, Granthame, Woburne, Northampton, Stonie-Stratford, Dunstable, Saint Albanes, and ourselves here in London, in the 21st yeare of his Raigne, in the yeare 1289 in memory,” &c.

“ Cheapside Cross. After this most valiant and excellent king had built me in forme answerable in beauty and proportion to the rest, I fell to decay, at which time one John Hatherley, major of London, having first obtained a licence of King Henry the sixt, anno 1441, I was repaired in a beautiful manner. John Fisher, a mercer, after that gave 600
markes

markes to my new erecting or building, which was finished anno 1484, and after in the second yeare of Henry the eighth I was gilded over against the comming in of Charles the fift Emperour, and newly then gilded against the coronation of King Edward the sixt, and gilded againe anno 1554, against the coronation of King Philip. Lord, how often have I been presented by Juries of the quest for incombrance of the street, and hindring of carts and carriages, yet I have kept my standing; I shall never forget how upon the 21st of June, anno 1581, my lower statues were in the night with ropes pulled and rent down, as the resurrection of Christ, the image of the Virgin Mary, Edward the Confessor, and the rest. Then arose many divisions and new sects formerly unheard of, as Martin Marprelate, alias Penrie, Browne, and sundry others, as the chronicle will inform you. My Crosse should have been taken quite away, and a *Piramis* erected in the place, but Queene Elizabeth (that queen of blessed memory) commanded some of her privie councell, in her Majesties name, to write unto Sir Nicholas Moseley, then Maior, to have me again repaired with a crosse; yet for all this I stood bare for a yeare or two after: Her Highness being very angry, sent expresse word she would not endure their contempt, but expressly commanded forthwith the cross should be set up, and sent a strict command to Sir William Rider, Lord Maior, and bade him to respect my antiquity; for that is the ancient ensigne of Christianity, &c. This letter was dated December 24, anno 1600. Last of all I was marvellously beautified and adorned against the comming in of King James, and fenced about with sharp pointed barres of iron, against the rude and villainous hands of such as upon condition as they might have the pulling me downe, would be bound to rife all Cheapside."

Art.

Art. 6. *Certeine selected praires of divers and sondrie matters, very Godlye and necessarie to bee dailie accustomed of the reverente and right faithful Christian: to the purcha- cinge vnto himselfe (thorowe Christ), the grace and favoure of God. MS. 12mo. 42 leaves.*

This little manuel of prayers, from the methodical arrangement, appears to have been intended for the press, if not printed, by the dedication "to the Right Honourable and his verie good Lord the Earle of Warwicke, his humble and dailie Oratoure Thomas Pawlfreyman", wissbeth the grace and favoure of Almighty God, healthe, long lyfe, honoure and prosperitie;" and as the same writer published a similar work this may have also been printed, but it is not mentioned in the Typographical Antiquities.

The prayers are twenty-one in number, on various subjects of personal and public recommendation. The language is plain and simple, often copied from the scriptures; as a specimen, I shall transcribe

"A praire for the Queenes Majestie.

"O Almighty God, Kynge of Kings and Lorde of lordes: whiche by thi diuine ordinauⁿce hast appointed rulers and gouvernoures, to rule and gouverne thi people accordinge to æquitie and justice, and to liue among them as a lovinge Father or Mother amonge their natural children, for that advauncement of the good, and sharpe ponnishment of the eeuel (as y^e zealous and faithful servaunte of God) wee most humblie beseeche thee, fauourable to beholde thine humble seruante and haⁿdmaiden Elisabeth our Queene and Gouvernoure: and to breath into hir Roial harte thorow thine holie spirite, that wisdom, whiche is onelie divine, abidyng for euer about y^e throne of yⁱ high maiestie: wherebie shee maie bee prouoked, mooved,
and

and stirred, to love, feare, and serue thee: to seeke thine honoure and glorie: to banishe idolatry, supersticion and hypocricie, out of al hir Realmes and Dominions: and vnfeignedlie tadvauce thine onelie holie and most pure religion, amongst vs hir loving subiectes, vnto the moste godlye example of other forayne nations. O Lord, defende hir fro^me hir enemies, sende hir a long and prosperouse lyfe amongst vs: and geeue hir grace not onelie in hir owne persone godlye and justelie to rule: but also tappointe suche maiestates vnder hir, as maie bee likewise affected, bothe towards thine heauenlie wourde, and also towards the Comme^wwealth; that wee hir subiectes lyvinge vnder hir Dominion, in al godlynes, peace, and wealth, maie passe our time in this our shorte pilgrimage in thi feare and godlie seruice, vnto the glorie of thi moste blessed name: whiche alone is worthie al honoure, prayse, and immortal glorie, for euermore. Ameⁿ.

Conduit street.

J. H.

ART. XVI. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 112.]

1779.

April 13. At Pershore, Worcestershire, Rev. J. Ash, LL.D. æt. 55, author of an *English Grammar*, &c.

April 25. Dr. John Green, Bishop of Lincoln.

At Newbold, Warwickshire, Mrs. Thomas, relict of the
Rev.

Rev. Mr. Thomas, and sister to Lord Amherst. celebrated for her poetical talents.

June 10. Wm. Kenrick, LL.D.

11. Bishop Warburton.

16. Sir Francis Bernard, Bart. Editor of *Alsop's Latin poems*, &c.

July 10. At Siserg, Westmoreland, Thomas West, author of *The Antiquities of Westmoreland*, 1774, 4to.—*Sketch of the Lakes*, &c.

Aug. 17. Samuel Buck, Engraver, aged 83, who published a well-known Series of Views of Ruins, and Monastic Remains.

Oct. 19. Capt. Edward Ayscough, nephew to George Lord Lyttelton, and Editor of his Works.

Oct. 22. George Tollet, Esq. of Staffordshire, Commentator on Shakspeare.

Nov. 11. Mr. Wm. Pond, Editor of *The Sporting Kalender*.

Nov. 27. Thomas Lord Lyttelton.

Dec. 24. At Wimbledon, Corbyn Morris, Esq. late one of the Commissioners of the Customs, and well known in the literary world.

1780.

Feb. 14. Sir Wm. Blackstone, Knt.

Feb. 21. At Edinburgh, Mr. David Loch, Inspector General of the Fisheries in Scotland, and author of *A Tour [through the leading Towns and Villages in Scotland]*, 1778, &c.

Stephen Riou, Esq. author of *The Grecian Orders of Architecture* explained, &c.

Feb. 25. At Enford, Wiltshire, Rev. Wm. Cooke, author of an *Enquiry into the Patriarchal and Druidical Religion*, 1754, 4to. &c.

March

March 3. Joseph Highmore, Painter, æt. 88.

March 11. Topham Beauclerk, Esq. æt. 41.

May 22. At Bath, Foote Gower, M.D. F.A.S.

July 4. In Hart Street, Bloomsbury, Samuel Musgrave, M.D. F.R.S. a learned Greek scholar, late Physician at Exeter.

Sir John Moore, Bart. author of *Poetical Trifles*, 1780, 8vo.

ART. XVII. *Literary Obituary.*

1807.

Dec. 6. Shipwrecked off Bideford, Devonshire, the Rev. George Hay Drummond, brother to the late earl of Kinnoul, and younger son of a late Archbishop of York. He was author of a volume of *Poems*, &c. See the *Poetical Register*. He was aged about 45.

Dec. . In the Crescent, Bath, Edward Horne, Esq. late of Bevis Mount, Southampton, and formerly of the Leasowes in Shropshire.

Rev. Daniel Pape, Vicar of Penn, Staffordshire, author of *A Compendious English Grammar*.

1808.

Jan. 10. Capt. Thomas Morris, aged seventy-four, in Mary Street, Fitzroy Square.

Feb. 12. At Brighton, Mrs. A. M. Bennett, author of several popular Novels, whose remembrance will long be cherished with grateful fondness by those whose happiness it was to experience her friendship.

Feb.

Feb. . Col. Wm. Fullarton, formerly Commander of the Southern Army on the Coast of Coromandel, author of *A View of the English Interests in India, and an Account of the Military Operations in the Southern parts of the Peninsula during the Campaign of 1782—1784.* 8vo. 1787.

At Cambridge, the Rev. Dr. Barker, Master of Christ's College, in his eighty-third year.

Feb. 22. In Oxford-street, Bianca Rebecca, A.R.A. æt. 73, a celebrated painter in arabesque, and in descriptive and fancy subjects. He was born in the Marca de Ancona, at Osimo, in Italy, and studied painting in the Academy of the Fine Arts at Rome. In 1761, he came into England with Mr. James, as his assistant in portrait painting, and was some time afterwards chosen an associate of the Royal Academy. Though he drew the human figure correctly, he was but little skilled in historical composition; yet his great taste in arabesque and deceptive delineations, procured him distinguished patronage. His favourite pursuit was the imitation of individual objects, as broken mirrors, statues, animals, men, women, &c. and these were so accurately represented as frequently to occasion considerable surprise and admiration. On these subjects he lost much time, and in his latter years he was reduced to such want in consequence, that his only support was the annual pension allowed by the Royal Academy to its decayed members. He was buried in St. Pancras church-yard. His colloquial powers are said to have been so little exercised, that long before his death he had nearly forgotten his native tongue, without acquiring any other.

CENSURA LITERARIA.

NUMBER XXVII.

[Being Number XV. of the New Series.]

ART. I. *The boke of Wisdome otherwise called the Flower of Vertue, folowing the Auctorities of auncient Doctours and Philosophers, deuinding and speaking of Vices and Vertues, wyth many goodly examples wherby a man may be praysed or dyspraysed, wyth the maner to speake well and wyselie to al folkes, of what estate so euer they bee. Translated fyrst out of Italion into French, and out of French into English by John Larke. 1565. Lerne my godly chyldren to eschew vyce* [Wood cut of a Philosopher pointing to the stars. A small square, between the preceding sentence] *and loke you to lerne wisdo^e of your fore fathers. Colophon. Imprinted at London in Fletestreate, beneathe the Conduyte, at the sygne of S. Iohn Euangeliste by Thomas Colwell. [Wood cut of] S. Iohn Euangelist. 12mo. fol. 107. l. l.*

THE work commences with "these be the auctoures of thys booke," enumerating sixty-two names, the first being that of our Saviour and the last "Galyen," for "these putteth in manye goodlye examples."

John Larke claims notice as a poet by "the Prologue," consisting of sixty-six lines, from which the following extracts are certainly the most favourable specimen.

"It was of Apryll the seuentene day,
In that freshe tyme, when the Rose so gay
Hys flower begynneth to spred and spryng,
And al other herbes and trees take liking.
The byrdes do synge so mery songe,
In the florishing wodes, the~ selues amo~g;
For the swetenes of y^t. time so co~fortable,
In the which al thinges be delectable;
I saye for me, whyche the sayde daye
In my bed al alone as I laye,
I thoughte in my slepe that I dyd see
A goo[d]ly medowe, not farre from me,
Wherin of goodly ladies a great co~panye
Me thought in my dreame there should be."

After an enumeration of various characters that form the subjects of the work he concludes;

"All that great companie I dyd se,
In that same medowe as semyd me,
Euerye one of them after ther nature;
Therefore I drewe me nere at auenture,
For the better to vnderstand their reason;
And vnder a bushe, in that season,
Preuelie me hyd, all thynges to marke,
Whiche incontynent was in my hearte
Imprynted, and with that I did wake,
And pen and ink then I did take,
The sayd vycyon trewly to wryte,
And in ordre euery thyng to indyte,
Which in this booke ye may rede,
And it receiue, if ye take hede;

The ground therof is founde in scyence,
 Therefore I pray you of pacyence
 And myne ignoraunce herein pardon,
 For I commyt al to iust correctyon;
 Now no more in ryme I wyll vse,
 Take thys wyth the faultes, and me excuse
 At the begynnyng, and fyrst of all
 Shalbe treated of prude^{ce} the principall.
 Thus endeth the prologue."

There are fifty-seven chapters, including the various examples, which are attached to several subjects. The titles are curious, and explain the nature of the work.

"Here the Auctour sheweth, howe a man, (or a woman) oughte to be adorned with vertues. And how that Prudence ought chiefly, and fyrste of all, rule and gouerne the creatures. The fyrste chapter. Dame Prudence speaketh. Sapience [Square wood cut of a female holding a rose branch] or Wysdome."

The titles of the following chapters are,

"How Prudence is cheefe buckler, and defence of all Vertues. And of the great goodnes, that may come of the same to all persons, after the auncyente Phylosophers.

Howe Follye is contrarie to Prudence. And how follye is deuided into manye partes of the man. Also the maner to know the folie [foole] by his dedes, and the wyse man, by hys workes.

How temperaunce is one of the flowers of Prudence. And how he that hath it in hym maye resiste and withstande many euils after the saienges of the wise men, in y^e. chapter going before.

Howe distemperaunce is contrarie to temperaunce: and how it is the pryncypall cause of all euyll.

How the auctour speaketh of Love, of Beneuolence, and of deliberacion, and how of Loue he maketh foure chapters.

Howe the Loue of God, is the Loue aboue all Loues that durethe the longest; and that, withoute the whyche, the creatures cannot be satysfied or contented.

Howe the Loue of Father and Mother with other parentes commeth, and what reuerence and honoure we oughte to geue to oure father and mother. And the maner to loue his Wife and Children, and to correct and leade them in thys world.

Of the Loue of Compaginons and fryendes, and how to entertaine it.

Howe the Loue of Concupysce[n]ce commeth to men and woomen, and of the daunger that doe chaunce and come of the same.

Howe Enuye is contrarye to the Vertue of Loue; and what Enuye is, and also of the paine, that the enuyous man beareth in himselfe.

Howe a man oughte to take gladnesse and Joye; and of what thyng, and what gladnesse or Joye is.

Howe Heuynesse is contrarye to gladnesse; and howe the wyse man oughte neuer to put any in his hearte, wherof heuynes and mellancolly may be engendred.

Howe mellancholly is daungerous, and what is mellanchollye, and howe it causeth manye to fall in greate trauayle, paynes and miseryes, and conseq[ue]ntly, in greate pouertie.

Howe the vertue of peace oughte to be mayntayned and kepte; and of the greate goodnesse that commeth of the same, and what peace is.

Howe Ire is contrarye to peace, and what Ire is,

and

and howe it dothe destroye and waste the Vertues and bodyes of them that be entangled wyth the same, and of the euyll that dothe come of it.

Of Chastytie, and howe she oughte to be wythholden, obserued and kepte, and the perylles that the wyse shoulde flye, for feare to lease such Vertue.

Howe Lecherye is contrarye to Chastytie; and in howe many sortes it is deuyded, then is shewed the daungers that come thereof, as wel to the bodyes of men, as to theyr Soules.

Of force or Strengthe, and what it is, the maners and comparysons of the same, and who maye be called Stronge, and of those also which be alwaies Stronge.

Howe Pacience causeth a man to beare easelye the Paines and Trauayles of this world, and howe many sortes there be of Pacience.

Howe that feare and Dread, be contrary to Strengthe and Vallyantnesse, and what feare is, and who those be that be fearefull, and for what cause.

Of Suertye, and howe manye maners there is thereof, and howe fear and Suertie do striue togyther by dyuers Languages.

Howe the Wyse man oughte to doubt, and howe by doubt and feare many times the men become vertuous.

Howe good fame oughte to go afore men, and of the goodnesse that commeth of the same.

Howe Glotony is a dangerous vice, and of the greate euyll that commeth therof to the bodyes of men, and howe the vertues of men be destroyed and corrupte by the same.

Howe Abstynence is that wherof Glotonye is consumed,

sumed, and by the goodnesse that is therin, and that maye come therof.

Howe Constancye and Inconstauncye be dyfferent, and howe Constaunce is a noble vertue, and what Inconstauncye is.

Of the vertue of Noblenesse of courage of men, and how the men be ofte tymes praysed by reason of the same.

How Justyce ought to be done and howe it is that thyng that dothe measure all thynges vpon earthe.

Howe Iniustyce or wrong is contrary to Justyce, and howe manye maners there be of Iniustyce, and how Iniustice demaundeth vengeaunce afore God.

Of Loyaltys, and by Loyaltie the person is greatlye praysed.

Of Falshed, what it is, and of the dyfference that is betweene Suspicyon and Jelousy, and Treason and Malyce.

Howe Trueth is to be compared by Reason to the Perdryche,* and how Trueth is that thyng which iustifyeth the man afore all persons.

Howe Lyenge is an euell vyce, the maners to eschew it, and in what sort, and which is euyl Lyenge.

* This chapter commences with the following relation from natural history.

“Trueth, as Saynte Austyne saythe, is to vse Veryte or Trueth, wythoute anye shadowe or cooure of Lyenge. The vertue of Trueth, may be compared to lytle yong Perdryches, for the Perdryche is of suche nature. The one wyll robbe the egges of the other; and sitte vpon them as they were her owne egges, but as sone as the lytle Perdryches be brought forth, and that they here theyr owne propre mother crye and sing, they leue and forsake the olde Perdrych whiche broughte them forth of egges, and go to their owne mother.”

What

What Mercy is, and of the operacyon of the same, and howe mercye is that wherby a man obteyneth the Loue of God.

Of Crualtie, and howe manye sortes be therof, and of the great euylles and inconuenients, that bee done by Crualtie.

Of Lyberalytye, howe it is contrarye to Coueytousnesse, and howe a man ought to be liberall, and in what maner.

Howe Coueytousnesse is a grevous vyce, of the euylles that doe come therof, and of the Insasiatnes of the same.

Of Humylytye, and in howe many maners it is deuied, and of those thynges whiche dyscend of it.

Of Pryde, and of the vices that descende and come of the same, and how pryde dyspleaseth God and the world, and how the proude person dothe torment hymselfe in thys world.

Howe a manne oughte to gouerne hym selfe, as well of the tongue, as of wyt and vnderstanding, for to speake well and wiselie to all folkes, and how by wordes a man is praysed or disprayed.

Here endeth the Booke of Wysdome, after the sayenges of auncient Phylosophers, and other notable wise meⁿ, lately translated out of French into Englishe, and here foloweth the table."

The research for black-letter books has been ridiculed upon the principle that old works have been completely gleaned by modern writers, and therefore parsimony of communication in a collector is rather to be wished than regretted. If this is fact, or if such selfishness in a collector makes him as contemptible as the glut-

ton who, whether he has sack or sage posset, never invites any one to his banquet, is not now to inquire. Title and colophon here prove insufficient. Had this volume found an attentive peruser within any recent period, the second of the following examples would not have remained unnoticed when containing, probably, the first English dress of that beautiful apologue of the Angel and Hermit, versified by Parnell, and not traced to an earlier writer than James Howell, who relates it as “an excellent passage which a noble speculative Knight (Sir P. Herbert) hath in his late conceptions to his son.”*

“ Example of Vainglorye.

“ Of Vainglorye, it is red in the lyfe of the holy fathers, that an aungell, on a certayne tyme, kepte company with an heremite. And as they wente toggyther, they passed by a place where there was a deade horse, whyche dyd stynke verye sore, wherefore the heremyte dyd stoppe hys nose; but the aungell dyd not so, nor dyd not regard it. And as they went a litle further they passed by a fayre gardaine, in the which was a fayre woman, and rychelye appareled, and very full of vayneglorye; and incontinent that the aungell did se her, he dyd stop his nose. The heremyte seyng this, dyd maruayle very much therof; and sayd to the aungell, I do meruayle greatly that ye haue stopped your nose for this fayre woman, and dyd passe by the stynkyng caryon that we dyd fynde, as ye dyd not care for it, nor dyd not

* See Howell's Familiar Letters, 8th ed. 1713, p. 435, a work containing numberless anecdotes and historical narratives, and forming one of the most amusing and instructive volumes of the seventeenth century.

fele no smell, which did stynke so euyl; then the aungell sayd, I will that thou knowe, that the person full of vaynglorye, stynketh more in the syght of God, of aungels and of the heuenly company, then all the caryon in the worlde. And as soone as he had sayd this, he was sodeynly vanyshed and departed out of the syght of the heremyte; and then judged he that should be an aungell; and therefore he knew well, that vainglory greatly dyspleased God."

" Example of Justyce.

" Of Justice it is red in the life of holye fathers, that there was an hermyte whyche long time had serued God and had done greate penaunce for hys synnes, to whom God sent afterwarde great sicknesse; and by-cause that he could not recouer hys healthe agayn he began to complaine of God and to murmure in hymselfe. So it chaunced on a day that the aungell of God appered vnto hym, in lykenesse of a yonge man, and sayd vnto hym, come wyth me, for God will that I doe showe thee of hys secret Justyce; and dyd leade him into the towne, to a marchauntes house, whyche had in a coffre a great number of florences. And the aungell, in the syghte of the hermyte, did take the same florence, and did beare them into the house of another man, whych they founde in sleepe, and the aungell dyd leue the sayde florence at hys chambre dore, to the intente that when he should open the dore, that he should fynde them; and thys doone, he ledde hym to the house of another marchaunte that had a chylde, the whyche chylde the aungell dyd kyll, in the presence of the sayde heremite, and the heremite

heremyte seinge all these thynges, thoughte that the aungell had ben a deuyll, and wolde fayne haue departed from hym. The aungell, seinge that he woulde depart from hym, sayde vnto hym, tarye yet a litle, for I wyll showe thee the reason, wherfore I haue doone these thinges in thy presence; knowe first wherfore that I haue take the florence from the burges; it is because that he had solde his herytage for the sayde florences, and was purposed to gyue them to certaine murtherers, whyche had promysed hym to kyll a man for hys sake, the whyche had dyspleased hym aforetymes; and the man which he wolde haue caused to be kyllled, is a man of noble byrth, wherof shuld haue come greate inconuenyence, and therfore to resyst the euyl that might haue come therof, and also to let hym of hys euyl, and myscheuous wyll and purpose, I haue taken the sayde florence from hym; and when he shal see hym selfe pore and to haue loste hys herytage and goodes, he wyll gyue hymselfe to the seruice of God, and where he shulde haue ben dampned nowe he shalbe saued. The reason wherfore I haue born the florence to the chambre doore of the other man, is because that he was a ryche marchaunte whyche came from beyonde the sea, and had bestowed in marchaundyce all the goodes that he had, and putte it in a shyppe, the whych shyppe did peryshe vpon the sea, then he did remembre one daye howe that he had loste all hys gooddes, and had nothyng to lyue vppon, began to fall in dyspayre, and was purposed to hang hym selfe, and therfore to the intente that he shoulde not destroye bothe the bodye and the soule, I dyd beare hym the foresaid florences. The reason whereof I haue kyllled the chylde, is because that afore that the
 father

father had him he was a very good man, and gaue much almous, and did many good dedes for the loue of God; and sence that he had the chylde, he cared for none other thyng, but onelye to get rychesse, were it by ryghte or wronge, and therefore I haue kyllled the chylde, to the intente that the father maye retourne to hys purpose; doe not meruayle nor grudge therfore, for the sycknesse that thou haste, for if it hadde not bene, thou shoulde ofte tymes haue thy mynde and courage in vanytyes wherby thou shoulde greatlye haue displeased God; and be thou sure, that God doth nothyng, but by reason, but the persones haue not knowledge therof, for God hathe not promysed it them, but of two euylles he dothe allwayes take the lesse. And, this said, the aungell dyd departe from the heremyte. And from thenceforthe, the sayde heremyte dyd neuer murmure againste God, for anye maner sycknesse or aduersyty that he did send him, but rather dyd thanke God, and alwaies dyd reioyce hymselfe in his sicknes and aduersyties, consyderynge alwayes that it was of the goodnesse of God."

" Example of Iniustyce.

" Of Iniustice it is red in the life of holy fathers, that y^e. deuil bethought him one daye y^t. he wold be married to thintent to haue doughters to marye, and that he myghte leade theyr husbands to hel, he did marye with Iniustyce, of whom he had seuen doughters. The fyrst is pride, which he married to Lordes and noblemen, and to them whyche haue outragious heartes by reason of pryde. The seconde is auaryce, which he gaue to the heades and chyefe of the people. The thyrd is falsenes, which he maryed to villains.

The

The fourth is enuy, which he married to minstrelles and crafts men. The fift is ipocrysye, which he married to relygyous persones. The sixt is vaynglorye, whyche he wolde gyue to no man, for she dothe mary her selfe to all men of euerye degree and estate. The seuenthe is lecherye, whych also he dyd not marye, but lefte her common. Some men saye, that it is wryten in the boke of examples, yt. ye. deuyll had ten doughters, of the whyche he dyd marye but viii: that is to say, the fyrst is pryde, which he married to Lordes and other noblemen. The seconde saerylege to labourers. The third vserye to cytezens. The fourthe ipocrisie, which he married to relygyous persones. The fifte symonye which he married to pryestes and clerkes. The syxte deceyte, whyche he married to marchauntes. The seuenthe enuy whyche he married to Seruantes. The eighte couetousnesse whych he married to olde folkes. The nynthe and the tenthe, that is to saye, vaynglorye and lecherye, he gaue no man."

Conduit street.

J. H.

ART. II. *A Letter sent by I. B. Gentleman, &c.*

1572.

[CONCLUDED FROM P. 26.]

"England was neuer that can be heard of, fuller of people than it is at this day, and the dissolution of abbayes hath done two things of importance heerin: it hath doubled the number of gentlemen and mariages, whereby commeth daily more increase of people; and suche yonger brothers as were wonte to be thruste into abbayes, there to liue (an idle life,) sith that is taken
from

from them, must nowe seeke some other place to liue in; by thys meanes there are many lacke abode, and fewe dwellings emptie.

“With that, our lawe, which giueth all to the elder brother, furthereth much my purpose; and the excessive expence, bothe in diet and apparell, maketh that men, which have but small portions, can not maintaine themselues in the emulation of this world, with like countenance as the grounded riche can do;* thus stand we at home.”——

“They shal haue their peculiar portions in that frutefull soile, being but as a bodie to be deuided amongs them. And this shall be the quantitie which a foote man shall haue, videlicet, a plowe lande, which containeth a C and xx acres Irishe, but you will understande it better by English measure. A plowland shall containe CC and lv acres of earable grounde. Then can there not lie in any country almost, (especially so full of bottomes as that soile is) so much earable lande together, but there will lie also entermingled therewith sloppes, slips, and bottomes fitte for pasture and meading and commodious to be annexed to the same plowlande, so that the whole may amount to CCC acres in the leaste. I pray you tell me, if you had so much good grounde in Essex, would you not

* The writer afterwards observes that younger brothers will “rather saue than lose, for with lesse expēces, if he haue no horse in England, can he not liue for his dyet, than ten pound; if he bee a horseman, his horse and hee vnder twentie pound, yet liue he must whither he spend the time in England or Ireland, and this I am sure of, that whatsoeuer hee maye saue of his dyet in a yeer heere in England by lying in his freends house, he shal spend in appaile: for that cuntrie of Ireland requireth rather lasting and warm clothes than gorgeous and deere garments.”

take it for a pretie farme, and yet a horsse man shall haue double, videlicet sixe C. acres of ground one with an other at the least, wherof there is v. CCCCCx. acres earable, the rest medow and pasture, I believe you would call that in Essex a good manor, and yet these are the least deuisions.”——

“There is no doubt but ther will great numbers of the husbandmen, which they call churles, come and offer to liue vnder vs, and to ferme our grounds: both such as are of the cuntry birth, and others, bothe out of the wilde Irishe and the Englyshe pale. For the churle of Ireland is a very simple and toylesome man, desiring nothing but that he may not be eaten out with ceasse, coyne, nor liuerie.

“Coyne and liuerie is this; there will come a Kerne or Galliglas, whiche be the Irishe Souldiours, to lie in the Churles house; whiles he is there hee wil be maister of the house, hee will not onely haue meate, but money also allowed him, and at his departure the beste things he shall see in the Churles house, be it linne cloth, a shirte, mantil, or such like. Thus is the Churle eaten vp, so that if dearth fall in the cuntry where he dwelleth, he should be the first starued, not beeing maister of his owne.”

The principal arguments adduced by the writer to support the feasibility of the plan of peopling the Ardes are given in the above extracts. To the work is annexed the plan of Sir Thomas Smyth and his son, as authorised by Queen Elizabeth, which was also printed on a broadside, for general distribution, in 1572, as follows:

“The offer and order giuen forthe by Sir Thomas
Smyth,

Smyth, Knt. and Thomas Smyth his sonne, vnto suche as be willing to accompanie the sayd Thomas Smyth the sonne in his voyage for inhabiting some partes of the north of Irelande.

“The Queenes Maiesties graunt made to Sir Thomas Smith Knighte, and Thomas Smyth his sonne, in Ireland, is all that is hir Maiesties by enheritañce, or other right in the countrey called the ARDES, and part of other countreys adiacent in the Erledom of VLSTER, so that they cañ possesse and replenishe them with Englishe men. The which thing, that it mighte the more surely be done, the saide Sir Thomas and Thomas his sonne haue bounden themselues to hir Highnesse to distribute all the said land within the said countreys, which they shalbe able to obtaine and possesse, to suche as shall take paines to helpe theñ to possesse the same, to haue and holde to them and to their heires for euer.

“That is to say, to eche mañ who wil serue as a soldier on foote, one plowland containing a hundreth and twentie acres Irishe of earable lande, for which the said Sir Thomas and Thomas must pay to the Quenes Maiesty two pence Irish for an Irish acre, after four and twentie foote to the pole. In consideration of which rent bi theñ to be paid vnto her Maiestie, the souldier shall paye for the saide plowlande vnto Syr Thomas Smyth and Thomas, and their heires, one penie sterling for euery Englishe acre of the said plowland, after the measure of sixtene fote and an halfe to the pole, and no more. The first paiment to begin foure yeres hence, videlicet, 1576.

“To eche man who will serue on horsebacke two plowlañds, videlicet two hundreth and fortie acres Irishe, which is at the leaste fve huñdreth acres and
more

more English, paying for euery acre English as the footeman dothe.

“ And the earable lande being deuided, ech foote man and horseman shall haue also allotted vnto him pasture, medowe, and suche like necessary, as the cuntry wil serue, as reasonably as they haue arable grounde so that they may therewith be contented.

“ The charges that is required of a footeman at his first setting forth, if he be furnished of sufficient armour, for a pike, halberd or caliuier, with a conuenient liuery cloke of red colour, or carnation with black facing, is tenne poundes for his vitayling for one whole yeere after his arriual and his transportation: after whiche yeere, there is hope to finde prouisyoⁿ inough in the cuntry, which they shal obtaine with good guidance.

“ The charges of a horsemaⁿ wel horsed and armed for a light horseman wyth a staffe, and a case of dagges, is twentie poundes for vittayle of him and his horse for one whole yeere, and for his traⁿsportation. His liuery had neede be af the colour aforesayd, and of the fashyon of the ryding Dutche clokes now vsed.

“ And to auoyde the flixe and suche dangerous diseases as doth many times chaunce to souldiours by reason of lying vpon the grouⁿd and vncovered, and lykewyse to horses for lacke of hales: if any souldiour footman wil giue before hand ten shillings, and the horseman twentye shyllings they shal be lodged under caⁿuas and vppon beddes, vntill houses may be prouided.

“ And if any will beare the charges of a souldyour, that cannot go himselfe, nor sende another in his rounge, he shall haue his part of land allotted to him as

well

wel as though he went himself: but then for a footman he must pay in ready money xvj pound. xiiij. s. iiijd. This is one parte. And if any wil haue two parts or more, then according to this rate to paye the money. The coronell to finde the sayd footman or men in al points for the first yere, according as the money is receiued.

“And to the intente that no man willing to aduventure in this most honorable and profitable voyage may doubt hereof, if it please him to resorte to* there he shall see bothe the letters patents and the indentures of couenanntes betwixt the Queenes Maies- tie and the sayd Sir Thomas Smith and Thomas Smith, and pay suche money as he is disposed to aduventure, and receyue his assuraunce from Thomas Smith the sonne, who taketh the aduventure and voyage vppon him to go in person, or if the sayde Thomas bee not there, one of the receyuers of this voyage remayning there, shall do herein as apperteyneth, whom he hath made his deputie in this behalfe.

“Note that all suche kindes of prouision as bee necessary in this iourney, the Treasourer may receiue in lieu of money, accordyng as he shal haue neede of such prouision, be already furnished there wyth, and accordyng to the place where the sayd prouision shal lie, for the commodious transportation thereof.

¶ God saue the Queene.”

As an interesting conclusion to this article, is added the following account of the establishment made in Ireland, a few years after the above period, by the city

* From this hiatus it appears to have been printed previous to the letters patent being obtained.

of London. The transcript appears to have been made several years since, and came to my possession, within these few days, with other manuscripts, belonging to a literary gentleman deceased.

“ Irish Society.

“ In the reign of Queen Elizabeth, the province of Ulster, in the north of Ireland, had been greatly depopulated by the suppression of several insurrections, and, in particular, the city of Derry and town of Colrain were quite ruined.

“ To prevent such insurrections for the future, it was thought proper to repeople that part of the country with protestant families; and soon after the accession of James the First to the throne, that Prince, considering this as an affair worthy of his attention, signified his pleasure to some of the Aldermen and Commoners, by means of several of his Privy Council, upon which a Court of Common Council was called; and a deputation sent over to view the place of the intended plantation. These deputies being returned, it was agreed in Dec. 1609, that 15000l. should be expended on the plantation, and 5000l. in the purchase of private interests.

“ Soon after articles of agreement were entered into between the Lords of the Privy Council, and a Committee chosen by the Lord Mayor and Commonalty of the city, and it was agreed for the better managing of the plantation, there should be a company constituted in London, to consist of a Governor, and twenty-four Assistants, to direct what ought to be done on the part of the city, relating to the plantation; and in pursuance of this agreement, the King by his letters patent,

patent, changed the name of Derry to that of Londonderry, and incorporated the Committee nominated by the city, by the name of The Society of the Governor and Assistants in London of the new Plantation in Ulster within the realm of Ireland, directing that it should consist of a Governor, Deputy Governor, and twenty-four Assistants; whereof the Governor and five of the Assistants were to be Aldermen, the Recorder for the time being to be an Assistant, and the Deputy Governor, with the rest of the Assistants, to be Commoners. By this charter, the King also granted to the Society, and their successors, the city, fort, and town of Londonderry, the whole island of Derry, and all the castles, towns, villages and lands, in the county of Londonderry, particularly mentioned in the charter.

“The Society now immediately set about rebuilding Londonderry and Colerain, and improving and planting the other parts of the county. And, in order to reimburse the twelve principal companies and other inferior companies that had contributed to the expense of the plantation, the Society divided the whole county of Londonderry into thirteen parts; the first, consisting of the city of Londonderry and town of Colerain, with some of the adjoining lands, and the fisheries, was retained by the Society in their own possession, to defray the charge of the general work of the plantation, and the surplus was from time to time divided among the twelve Companies by the Society.

“The rest of the county being divided into twelve parts, as equal in value as possible, the twelve Companies drew lots for them, and each Company had the part which fell to its share. The Society then erected each lot into a manor, and obtained a charter of the

Crown to convey to each of the Companies the lands fallen to it, to hold the same in perpetuity.

“King Charles the First, however, ordered his Attorney General to prosecute the Society in the Star-chamber, under the pretence that the charter had been surreptitiously obtained; upon which it was cancelled by a decree of that court, and the lands seized into the King’s hands: but the Society were reinstated in their possessions by Oliver Cromwell, who granted the city a new charter; and Charles the Second incorporated the Society anew, and the Companies have enjoyed their possessions ever since.”

Conduit street.

J. H.

ART. III. *Sylvanus Morgan’s Sphere of Gentry, &c. London: 1661. Fol.*

SEE CENSURA LITERARIA, VOL. III. P. 312.

Heraldry has been deemed a childish study: according to the mode in which it is generally conducted, and the use which has been too often made of it, it is so. But to the sagacious investigator of ancient manners, the lover of the private memorials of ages that are past, the fond gazer on the pomp of chivalry, it is far otherwise. Connected with traits of heroism, and habits of splendour, we are accustomed to view the symbols, recorded by this science, with some well-founded veneration, when they are really old. A coat which has adorned the standards of the Crusades, or the banners of Poitiers and Agincourt, fills the fancy with a thousand swelling images.

ALL

All the modes of warfare and customs of life have so completely changed, that new grants of these insignia, even exclusive of their modern date, possess none of these attractions. A hero of the present age—and greater heroes no age ever possessed—may indeed be justified, if he inherits no armorial badges from his ancestors, in procuring a legal recognition of some simple and well-designed mark of allusion to his exploits, which may be borne on those occasions where heraldry is still in use. And if he be entitled to an hereditary coat, he may well admit some judicious augmentation to distinguish his posterity from the other branches of his house. But these recent inventions, constructed since the total decease of chivalry, can never, even at any future time, exhibit the charms annexed to feudal coats.

The Heralds seem to have been originally nothing more than registrars of these insignia. But at least from the time of Hen. VI. they have been in the habit of making grants of them for money. From the reign of Hen. VIII. the grants, of which the records still exist, are very numerous. As new families were enriched by that harvest of fortunes, the dissolution of monasteries, and as commerce, which at that period made a rapid progress, also threw sudden wealth amongst the lowest of the people, full employment, and much profit accrued to the Heralds. These gentlemen do not seem to have easily obliterated their natural prejudices in favour of birth; which probably induced them, with some degree of cunning and ingenuity, to load the shields of the new grantees with full and complex charges; as if to distinguish them from the plain and simple coats of the ancient families!

Some of these purchasers soon became conscious of the distinction, and took an early occasion to simplify their grants—such as Petre, Leigh of Warwickshire, &c.

With the progress of time, the number of existing coats becomes far too great to permit simplicity to the contents of any new shield. But still there is a certain character absolutely necessary to be preserved in these symbols; and neither *landscape*, nor *sea-scape*, nor a word written in capital letters across the center, or along the chief, of a shield, bear any similitude to heraldic designs. This is unfortunate. It brings the art into unjust contempt. While there are men, so highly qualified by literature and genius, as there are at present among the members of the College, it is mortifying to see such practices prevail. But thus it always is! Modest merit

laudatur, et alget!

while “the forward and the bold” carry every thing before them.

Sylvanus Morgan’s book, while it contains much pedantry and nonsense, contains also some curious matter. As the volume is not very common, I shall probably afford a curious article to a certain class of my readers by transcribing the chapter, containing CAMDEN’s *Gifts of Arms*, as it will not only exhibit the mode which that ingenious and learned antiquarian adopted in his armorial designs; but be a memorial of the origin of several families, which have now some pretensions to antiquity.

“Specimen

“ Specimen of a Patent of Arms at length, in a Grant to Peter Tryon.

“ Universis et singulis tam Nobilibus et generosis quàm exteris ad quos hæc pervenerint: Gulielmus Camden Armiger Clarencieux, Rex Armorum in Orientalibus, Occidentalibus et Australibus hujus Regni Angliæ regionibus salutem.

Here the arms are delineated. Ab heroicis usque temporibus non solùm viris rebus gestis et excellenti animi magnitudine præclaris, rerum etiam doctrina, Prudentia, rerum usu, cæterisque virtutibus ornatis, varia Honoris ornamenta gloria monumenta et laudis insignia laudatissimo majorum instituto collata fuerunt, cum ut vera virtus honore et splendore pro præmio decoretur, tum ut ejusmodi virorum memoria posteritati commendetur, et quasi consecretur; inter hæc autem ornamenta et monumenta, insignia illa in Clypeis quæ arma vulgò vocantur, quasi indicia et testimonia virtutis, præcipuum locum inter omnes Christianas gentes obtinuerunt, et in usu adhuc sunt frequentissimo. Cum autem Petrus Tryon de London à me pertinet ut diligenter in Rotulis et Tabulis officii mei perquirerem, quæ arma ille sine alicujus præjudicio gestaret: ego perspectâ viri virtute, integritate et dignitate, ejus petitione libens lubensque acquievi et perscrutatis rotulis et tabulis invenio quod ille quem Deus beavit, et sua virtus extulit, in virtutis testimonium HÆC INSIGNIA suo jure gestet, viz. *Azure une Fesse embattellée entre six étoiles de or; PRO CRISTA AUTEM, super tortile ex suis Coloribus caput*

ursi nativo colore septem stellulis aureis aspersum, ut planius in margine depicta conspiciantur; quæ quidem arma una cum Cristâ, ego Gulielmus Camdem Clarencieux Rex Armorum, pro autoritate mihi sub magno Angliæ sigillo delata, eidem Petro Tryon et ejus Posteris, ut habeant, gerant et utantur, secundum leges Armorum, sine cujuspiam impedimento, concedo et confirmo. In cujus rei testimonio, meam subscriptionem et sigillum officii mei subjunxi, primo die Julii, Anno Dom: millecimo sexcentesimo decimo, Annoque Regni Domini nostri Jacobi Dei gratiâ Angliæ, Franciæ et Hiberniæ regis, fidei defensoris, octavo: et Scotiæ quadragesimo tertio.

GULIELMUS CAMDEN

Clarencieux, Rex Armorum.

“ And so having shewed you Camden’s form of his patent, these that follow are their arms, who either had an exemplification, or new granted from him; and are therefore called

CLARENCIEUX CAMDEN’S GIFTS,
*And blazoned after a brief manner as followeth;
wherein there is only a letter put for the coulour or metal.*

Devon. 1. *Edmunds de Plimouth*, 22 July, 1599. Or, chev. B. on canton B. boar’s head coupee Ar. ent. 3 lis Or.

Midd. 2. *Franklin de Willesdon*. Ar. on bend B. 3 dolphins Ar.

3. *Greenwell*. Or, 2 bars B. ent. 3 crowns gu. 2 in chief, one in base.

Cantab. 4. *Cropley*. Ar. on chief gu. 3 owls ar.

London. 5. *Jaye of London*. Alderman. 4 May 1601.

Gu. on Bend engr. Ar. 3 roses gu.

6. *Bullock*.

6. *Bullock*. 20 Aug. 1600. Per chevr. gu. er. 2
bulls heads caboshed in chief Arg.
7. *Atkins*, Dr. of Physick. B. 3 bars Ar. 3 be-
zants in chief.
8. *Bamfield*. Or, on bend gu. 3 mullets Ar.
pierced, an annulet in sinister point Sa.
- Berks. 9. *Organ*. Per Saltier Or. er. a cross humet
over all gu.
- Cantab. 10. *Martin Sir Christ.* of Barton. B. on bend
Or. 3 lis B. on chief Or, 2 eaglets B.
- London. 11. *Brawn Sir Hugh*, 26 Junii 1604, Ar.
3 bars Sab. on canton Or, wyvern's head
erased gu.
12. *Barnsdale*, Dr. of Physick, 25 June 1604, Per
salt. ar. or. ent. 4 eaglets Sab.
- Kent. 13. *Southland Sir William*, June 1604. Or,
wyvern* Saliant vert, on chief Gu. 3 spear
heads Ar.
14. *Brook*. Gu. on chief Ar. lion passant gardant
gu.
15. *Johnson* of the Tower. G. 3 spear heads Ar. 2.
1, chief er.
- London. 16. *Iolls*, alias *Joyls*, July, 1604. O. cinque-
foil gu. entre 3 pheons Sa.
- Salop. 17. *Harris Sir Thomas*, Sarjeant at Law, July
1604. Barry of 8, erm. & B. over all three
annulets, Or.
- Dorset. 18. *Pit* † de Iron Stapleton, 13 Aug. 1604.
Sa. fess. cheq. Ar. B. ent. 3 besants.

* "In a visitation 'tis a dragon vert; and in a painted book." MS. note
by John Gibbon, *Bluemantle*. Gibbon is right. I have seen the original
patent. Sir W. S. was seated at Lee, near Canterbury.

† Ancestor of Lord Rivers.

19. *Antiochus*,

19. *Antrobus*, one of the Six Clerks, Sept. 1604.
Lozengie Or. B. on pale Gu. 3 estoils Or.
London. 20. *Jones*. Sheriff of London, Sept. 1604. B.
on plain cross Or. 5 estoils Gu. entre 4
pheons Or.
- Surry. 21. *Turner* de Blechingley, Nov. 1604. Varry
Ar. gu. on pale Or, 3 trefoils vert.
22. *Bancroft*, Archbishop of Canterbury. Or. on
bend B. 3 garbs Or entre six crosslets B.
- Wilts. 23. *Jordan* vel *Jourdan* Sir *William*, Nov.
1604. B. lion ramp. entre 7 crosslets fitchie
Or, chief Or.
- Kent. 24. *Cavaglero Macott*, alias *Mackwith*, of
Reculver, 1609. Er. on canton gu. a stag
passant Or.
25. *Donne* Sir *Daniel*, 1604. B. a wolf saliant Ar.
chief Ar.
- London. 26. *Clark William* Sa. on pale Ar. a Y gu.
1605.
- Sussex. 27. *Walter Doobell* of Faumour, 7 Feb. 1605.
Sa. a doe passant entre 3 bells Ar.
- London. 28. *Sir Thomas Foster* of St. John's Street,
Feb. 27, 1605. Ar. a chevr. vert entre 3
bugle horns with strings sab. crescent gu.
29. *Sir William Stone*. Or, on a pale B. 3 escallops
Or.
30. *Sir Baptist Hickes*. 1 Feb. 1604. and to *Sir*
Michael Hickes, son of *Robert Hickes* of
London, Gu. a fesse wavy betw. 3 flowers
de lis Or.
- Cornw. & Devon. 31. *Door*. Party per pale Gu & B.
3 bees Ar. April 1605.

Kent.

- Kent. 32. *Janson*, May 1605. Quarterly B and Gu. a cross patonce and chief Or.
- Warw. 33. *Edmond Peirse de Alston*, 10 June 1605. B. on fesse Ar. 3 ogresses betw. 3 pelicans Or, pecking their breasts Gu.
34. *Battersby*. Feb. 1605. Or, saltier paley of 10 pieces Er. and Gu. a crescent Sa.
- Lincoln. 35. *Charles Fotherby** of Burton, Feb. 28, 1605. Gu. cross fusily flowry Or.
36. *Stepneth*. March, 1606. Gu. fesse cheq. Or & B. ent. 3 owls Ar.
- Devon. 37. *Peard*. May, 1606. Or, 2 foxes pass. Sa. blood dropping out of their mouths.
- Kent. 38. *William Brockmant*† of Bishborow, June 1606. Or a cross forme fitchy Sa. on chief Sa. 3 flowers de lis Or.
- Buck. 39. *William Daye* de Eiton June 1606. Per chev. O. & B. 3 mullets counterchanged.
- Derby. 40. *John Butler* de Handley, July, 1606. Ar. 3 covered cups Sa. betw. 7 crosslets fitchy Gu.
41. *Durant* de Durant, Aug. 1606. Sa. a cross Er.
- Lond. 42. *Sir Thomas Coach*, 2 June 1606. O. serpent nodee in pale Sa.
43. *Austen*, Jan. 1606. Ar. on fess Sa. 3 crosslets O. ent. 2 chevronels Sa.
44. *Tho. Cowley* de Amsterdam. Feb. 1606. Sa. on chev. Ar. 3 lybarts faces swallowing 3 flowers de lis.
- Berks. 45. *Daniel Bacheler* de Aston Clinton. Or, fess ent. 3 wyverns heads couped Sa.

* And of Barham Court, near Canterbury.

† Beachborough near Hythe, where the family are still resident.

- Essex. 46. *Weblin* of Upthall, Feb. 1606. B. saltier flowry O. a griffin pass. in chief O.
- Devon. 47. *John Bagge* de Plimouth, 1606. Lozengy, Gu. and Ar. on chief O 3 cinquefoils B.
48. *Reinolds*, Clerk of the Privy Seal. Ar chevr. cheq. Gu. & B. ent. 3 crosslets fitchy Ar.
- Hertf. 49. *Philip Boreston*, Jan. 1606. Quarterly Ar. and Sa. on a bend betw. 2 cotises Gu. 3 crosses formee fitchy or.
- Norf. 50. *Valentine Mortoft*, of Herengan Feb. 1606. Gu. a hart Or, lying on bank Vert, on chief O. a moorecock proper.
- Lond. 51. *John Speed*, Gu. on chief O. 2 swallows volant proper.
- Kent. 52. *Sir William Sidley*, exemplification. Jan. 1606. B. fess wavey ent. 3 goats heads erased Ar.
- Glouc. 53. *Thomas Estcourt* of Shipton Moigne, Nov. 1606. Er. on chief indented Gu. 3 estoils Or.
- Midd. 54. *Wood* de Islington, Serjeant of Arms. Ar. wolf pass. Sa. chief Gu. Feb. 1606.
55. *Sir William Bird*, Doctor of Law, March 1606. Quarterly Ar. Sa. in first quarter eagle displayed Ar.
56. *Thomas* Feb. 1606. Ar. chevr. cheq. O & S. entr. 3 fowls S.
- Bedford. 57. *Langford* de Salford, Mar. 1607. Paley of 6, O & G. on bend Ar. 3 eaglets.
58. *Young*, Bishop of Rochester. The crest only—the coat before given by Sir Gilbert Dethick, Per saltier B. & G. a lion pass. gard. O.

Kent.

Kent. 59. *Robert Lewes* de Roshanden. Exemplif.

Ar. chevr. Gu. Ent. 3 beavers tails proper.

60. *Sir Robert Hampson*, Alderman, 10 Oct. 1602,

Ar. 3 hemp-brakes Sa.

Essex. 61. *Aylmer* de Mogelington Hall, June 9,

1607. Ar. plain cross Sa. ent. 4 cornish choughs proper.

Kent. 62. *Meriwether*,* Nov. 1607. O. 3 martlets S.

on chief, the sun with his beams O.

63. *Grafton* Feb. 1605. Gyronny of 8, Er. & Sa.

a lion ramp. over all, Or.

London. 64. *Halles*, Feb. 1605. B. chevr. counter

batted O. †

65. *Sir Leonard Holliday*, Lord Mayor, 23 Sept.

1605. Sa. 3 close helmets Ar. the bever O.

within a bordure engrailed S.

66. *Henry Eskington*. Oct. 1608. G. 6 cross cross-

lets, 2, 1. 1. 2. ent. 2 flanches Ar.

67. *Sir George Coppin*, Clerk of the Crown. O

chief vairy Ar. & B. Oct. 1608.

Dors. 68. *Cornwall*. Ar. on fess S. 3 plates fretted Sa.

Devon. 69. *Holman*. June 1608. Vert, on chev. Ar.

3 gules de saingue ent. 3 pheons O.

70. *Rich Tho.* de Lincoln's Inn. 1609. O. fess

dauncettee Sa. ent. 3 Cornish choughs proper.

Suff. 71. *Roger Sturgion* de Whepsted. Confirmation.

B. fretty Gu. suppressing 3 sturgions in pale

O.

72. *Farrar*. July 1609. Ar. on bend engr. Sa. 3

horseshoes Ar.

* Of Barfreston, and Shepherdswell in East Kent.

† This is the coat now borne by Hale of Hertfordshire.

Leic. 73. *Gulston* Doctor of Physick; and de W^{il}-
mondham. Ar. 3 bars nebulee Gu. on bend
S. 3 plates.

Midd. 74. *John Harborn*. Gu. on fess O. lion pass.
Sa.

75. *John Sanderson & to his brother, D. D.* 1
March 1603. Paley of 6, Ar. & B. a bend S.

Dors. 76. *John Foxley* de Shaftesbury. Feb. 1609.
Ar. saltier cheq. O & S. entr. 3 trefoils S.

Staff. & Lond. 77. *Sir Edward Fisher*. 4 Feb. 1607.
O. a King's fisher, proper.

Heref. 78. *Rading* de Reding, and *Reading* de London.
Nov. 1609. Ar. pheon Gu. 3 boars heads
erased S.

Hunt. 79. *Conie*, of Yaxley, Apr. 1606. Ar. saltier
G. ent. 4 conies S.

Lond. 80. *John Crouch*. Ar. on pale S. 3 crosses
formee, within a bordure engr. S. 1600.

Somers. 81. *Lotisham* 1609. S. chevr. vairy G. & O.
ent. 3 otters pass. O.

Norf. 82. *Wattes*. May 1610. Er. on chief G. an
annulet entr. 2 billets O.

83. *John Snigg*. Baron of the Exchequer. B. 3
libards faces in pale O.

84. *Sir Clement Edmonds*, Clerk of the Council,
July 1610. B. a chevr. entr. 3 quadrants O.

Kent. 85. *John Winter*, Prebend of Canterbury, March
1610. Checky O. & S. on fess G. an annulet
O.

Devon. 86. *Nicholas Goderidg* of Tomy. Ar. fess S.
ent. 3 crosslets fitchy S.

Lond. 87. *Peter Tryon*. July 1610. B. fess batteled
O. ent. 6 estoils O.

88. *Hodges*

88. *Hodges of London*. Oct. 1610 O. 2 crescents
S. on canton S. a crown O.
- Essex. 89. *Sir James Bouchier*. Oct. 1610. S. 3
ounces pass. in pale O. spotted S.
- Lond. & Salop. 90. *Francis Jones*, Alderman. Nov.
1610. B. lion pass. O. ent. 3 crosses formée
fitchy, chief O.
91. *Stanton*, Dean of Lincoln, Nov. 1610. Vairy
S. & Ar. on canton G. a cross formée fitchy
O.
- Norfolk. 92. *Gaius Newman* of London, son of Ga-
briel Newman, B. a chevr. wavy O. entr. 3
gryphons saliant O. 1610.
- Bedford. 93. *Taylor de Steventon*. B. a saltier voided
O. entr. 4 bucks heads caboshed O.
- London. 94. *James Cullimore*. Jan. 1611. Gu. 3
crescents Ar. entr. 9 billets Ar.
95. *Richard Piott*,* Sheriff of London, Feb. 1611.
B. on fess O. lion pass. Gu. 3 besants in chief.
96. *Greek Baron* of the Exchequer. O. trefoil J.
ent. 2 chevrons S.
97. *Alexander Prescott* of London, son of William,
of Copley, Co. Lanc. March, 1611. S. a
chevr. ent. 3 owls Ar.
- Leicester. 98. *Wormlayton*. Mar. 1611. G. plain
cross vairy Ar. B. ent. 4 eagles O.
- Kent. 99. *George Buckeridge*, Bishop of Rochester,
O. 2 pales S. ent. 5 crosslets fitchy in saltier
S.
- Bedford. 100. *Langhorn*. S. plain cross Ar. on chief
Ar. 3 bugle horns S. the strings Gu. 20 Jan.
1610.

* Afterwards of Staffordshire, and last of Canterbury.

Surry. 101. *Austen* of Surry. May 1611. Ar. on fess
S. 3 crosses O. ent. 2 chevronels S.

102. *Austin*,* May 1611. O chevr. Gu. entre 3
lions paws erased S.

Sussex. 103. *Selwin* of Freston. Ar. on bend ent. 2
hendlets S. 3 annulets O. border engr. G.

104. *George Newman*, June 1611. O. fess counter-
indented G. entr. 3 eaglets S.

Norf. 105. *Heyward* de Kerdiston, June 1611. Ar. on
pale S. 3 crescents A.

106. *John Tindal* de Dickleborow, son of John
Tindal of Banham, son of John Tindal of
Bucknam, July 1611. O. 5 mascles in cross
Gu. chief dented Gu.

Lond. 107. *Edward Barkham*, Alderman of London,
Oct. 1611. Ar. 3 pales G. over all a chevron.

Kent. 108. *John Bargrave*, alias *Bargar* † Sept. 1611.
O. on pale Gu. a dagger erected in point A.
hilts O. on chief B. 3 besants.

Lond. 109. *Abraham Speckart*, Nov. 1611. Ar. on
bend S. 3 boars heads coupee O. ent. 2 lions
ramp. S.

Leic. 110. *None* de Walton, Nov. 1611. O. on cross
engr. V. a crescent O.

Essex. 111. *Roger James*, de Upminster, Nov. 1611,
Ar. chevr. S. entr. 3 mill rinds traversed.

Northumb. ‡ 112. *Henry Robinson* of Cransby, ‡ de-
scended of the *Robinsons*, Ebor. Nov. 1611.
V. on chevr. O. 3 lozenges Gu. entr. 3 bucks
pass. O.

* Now of Godmersham, Kent, &c. &c.

† From whence came Dean Bargrave.

‡ A mistake for Northampt. and Cransley.

Midd. 113. *Edward Forsett* de Maribane, Nov. 1611.

A lion ramp. over all a bend componee Ar. G.

Ebor. 114. *John Marshal and Rd Marshal* of Cockwood, and *John* of Southwark, 1611. Ar. chevr. ent. 3 chevronels S. betw. 3 bucks heads caboshed G.

115. *Snode* O. 2 pales wavy S. entr. 3 acorns with stalks vert, Dec. 1611.

London. 116. *John Farmary* M. D. Dec. 1611. Ar. 5 roundels V. in saltier; a chief dented G.

117. *King* of London. S. on chevr. O. 3 escallops S. entr. 3 crosslets O.

Norf. 118. *Glover*. S. a fess batteelee Erm. ent. 3 crescents Ar. 1611.

Lond. 119. *Bonham Norton*. O. 2 bars G. on chief B. a scutcheon er.

Sussex. 120. *Tho. Foots*, Gentleman Usher to K. James. Dec. 1611. B. 4 lozenges Ar. 1, 2, 1. chief dented Ar.

Devon. 121. *Wollacomb*, Feb. 1611. Ar. 3 bars G.

122. *Scarlet*. Chequy, O. & G. over all, lion ramp. Erm. canton. B.

123. *William Devick*, of Jarnsey, Confirm. April 1612. O. 2 cheval traps S. 2, 1. chief S.

124. *Mautby*. May, 1612. Erm. on bend G. entr. 2 coteses O. engr. G. 3 garbs O.

Oxford. 125. *John Cottesford*, the crest, 1611. A. 2 bars G. border engr. 5.

Lincoln. 126. *Thomas Rands* de Holbech. 10 July 1599. B. on chevr. O. 3 roses Gu. Canton Erm.

South. 127. *Richard Love* de Basing in Faxfield, Ar. 3 bars G. in chief 3 lions heads erased G. Sept. 7, 1613.

- Lond. 128. *Tho. Frear* M.D. Feb. 12. 1602. S. on chevr. Ar. 3 castles S. entr. 3 dolphins O.
129. *Montford* D. D. Feb. 1602. Ar. lion ramp. B. entr. semi-crosslets G.
- Bucks. 130. *Main* Er. on bend S. 3 right hands Ar. Confirm. and the Crest given June 1604.
- Somerset. 131. *Francis James* de Barrow Court. S. a a dolphin entr. 3 crosslets O. Confirm.
132. *Boyaxe*. Ar. lion ramp. ent. 3 crosslets fitchée G. on a canton. B. a garb O.
- Lincoln. 133. *Sir Francis South* de Fotherby. Ar. 2 bars G. in chief a mullet pierced S.
134. *Alexander Glover* of the Exchequer. Confirm. S. fess. Erm. entr. 3 crescents Ar. a lis O. betw. the 2 crescents in chief.
- Kent. 135. *Simon Smith* de Boughton Monchensie, Sept. 14. 1605, O. 3 bars S. in chief 3 cross formies fitchée S.
- Lond. 136. *Nicholas Cage*. Per pale G. & B. a Saltier O. Confirm.
- Kent. 137. *Richard Wilkinson* de Wattringbury. Confirm. 14 Sept. 1605. G. fess vairy Ar. & B. entr. 3 unicorns pass. Ar. horn and main Or.
- Norf. 138. *Montgomery* Dean of Norwich. Confirm. 1605. B. sword and spear in saltier O entr. 4 lis O."

[To be continued.]

ART. IV. *Great Britans Hony Combe or Dainty Pig and Pork. Containing variety of very pleasant and delightfull storyes and jests both in proes and*
verse

verse for any Reeder that shall happen to peruse the same for his divirtion. Together with the dreadful combate between More of More Hall and the Dragon of Wantly.

Mirth with thy labour sometimes put in eure*

The better thou mayest thy labour endure.

Written by Marmaduke Merryman Gent. Anno Dom. 1712. MS. Octavo. pp. 304.

Marmaduke Merryman was William Warter, once a stationer in Fleet Street, and succeeded in his business by John Lenthall, who had served his apprenticeship to him, and afterwards married his daughter. Mr. Warton went to live on his independence at Hawthorn, near Windsor, where a portion of his leisure hours was probably occupied in forming this collection of above 170 various articles. The majority, if not all, have certainly been printed, and the stories are, in general, too much encumbered with prefatory matter for the poignancy of the wit to be felt, or the detail to create amusement. The following is an entire one.

“ The panyer man of the Inner Temple, London, who dyed and was buried in the Cloysters. ”

“ There is a certaine diminutive officer belonging to the Inner Temple Hall, who goes by the name of the panyer man, whose office is to lay the cloths on the tables in the hall, set salt sellers, cut bread, whet the knives, and wait on the gentlemen, and fetch them beer and other necessaries when they are in commons in term time. He also blows the great horn between

* Sic.

twelve and one of the clock at noon, at most of the corners in the Temple, three times, presently, one after another, to call the gentlemen that are in commons to dinner, and after dinner to clear the tables of the napkins and table-cloths; for they use no trenchers, it is against the rules of the house; fearing least there should happen any quarrels amongst them, and throw their trenchers at one another's heads, the corners of the trenchers might strike into their skulls, and let out all the law they had been gathering up a great while and so spoil them for being made serjeants and judges; but instead of trenchers they have every one a slice of bread which they cut their meat upon. This panyer man took occasion to depart this life; the house buried him in the cloysters where the rest of the household servants used to be buried. In two or three days after this panyer man was buried, there was somebody, that had a mind to shew the cream of his vnderstanding, writes these verses on a peece of paper, in capital letters, and paists them over the panyer man's head, which are as follows:

Here lyes a man this pavement vnder,
 Who vsed to make the cloysters thunder;
 Who with his horn, when that he blew it,
 Cal'd many a cuckold to dinner that never knew it."

To this may be added the following abbreviations.
 Charles the Second in a summer evening excursion
 "up the Thames to Chelsea Reach, about two miles
 above White-hall, which was called New Hide park,
 where many people resorted in boats to see him,"
 having heard a piece of gross water-wit from a turnip
 woman, plays it off afterwards on his brother the Duke
 of

of York, who hated a joke, and then demands a guinea as the price the original cost his Majesty. The Duke of York was answered by Stephen, the corn-cutter, on his inquiring the most seasonable time for that operation taking place when his Grace's stockings were off.

An old lady consulting her grand-children on the subject of her marrying again, it is thought practicable if she can see a needle stuck in the ridge of a barn; full of expectation, with the help of spectacles, she quickly proclaims a discovery of the needle, but unfortunately cannot see the barn.

The want of a nose by Sir William D'Avenant saved a fishmonger's boy, who had accidentally splashed him when passing with water, from the poet's fury, by his declaring it was done from revenge because Sir William had blown his nose upon the fish.

Such are the features of this trivial and, in many respects, exceptionable collection, described as delightful and pleasant in the title. One fourth of the quantity, consisting of literary memorandums and matter incidental to the writer's business, and which must occasionally have fallen within his own knowledge, would have been invaluable for information. The volume, in its present state, is a record of useless labour, and has long been outrivalled by the brevity of any modern jest book.

Conduit-street.

J. H.

ART. V. *Certeine serious Thoughts which at severall times and upon sundry occasions have stollen themselves into verse. and now into the publike view,*

from the author [In a circle of laurel, arms on a shield bearing a crescent, vaire, or & azure; with nine cross crosslets and three cinquefoils argent.]

, *Esquire. Together with a Chronologicall Table denoeting the names of such Princes as ruled the neighbor States and were con-temporary to our English Kings, observeing throughout y^e. number of yeares which every one of them reigned. London: Printed by F. B. for George Badger, and are to be sold at his shop in St. Dunstons Church-Yard, Fleetstreet. 1647. Title in an ornamented tablet, engraved by W. Marshall. 12mo. pp. 88.*

The author of this little collection of religious poems received part of his education of Master Wroth of Epping, in Essex; to whom some lines are addressed, and whose pithy sermons, doubling in number the Sundays in a year, appear to be described as posthumously known. There is a trace of the author's age in another piece, the "third part of seventy years having already slipt," a period from which to expect the *Esquire* would have thought haughty dames and feats of chivalry fittest subjects to clang the Muses lyre; but the dulcet notes sound only in divine praise of the Superior Being; and of war he seems to have considered his own apparent imbecility of character at that period in some lines on Feb. 8, 1642, beginning,

" 'Tis not base trembling, cowardice and fear,
That makes me in this fighting age forbear
To draw my sword——"

but he would have marched through seas of blood to serve the country, invoking curses on those who did
not

not honour Charles and his princely son, yet suspecting many unsound adopted similar dialect.

“ The form—obtrudors may deform and make
Eneruous, whilst the church of Rome doth take
Advantage, and supplant religion,
I’le not thrust in my hand to help them on.”

The volume is inscribed briefly “ to the Right Honourable and truly vertuous Lady the Lady Katharine D’Arci,” who is pourtrayed in the address to the reader as “ exemplarily eminent in every reall perfection.” Of the work the author simply ventures to assure “ it will neither wound nor defile the hand that takes it up,” and with this character it will be sufficient to add specimens. The running or continuing the sense beyond the line appears an art studiously adopted.

“ *On the Death of our vertuous and deare friend
Mistris Dorothy Warwick at Marisk, Aug. 6th.
1644.*

“ If only light griefs find a tongue, and those
That are extream, cannot themselves disclose
Immur’d by stupid silence, surely then
Nothing but flowing tears must from my pen
Be-blur this paper: ’tis beyond the art
Of language to express the smallest part
Of our deep sorrows for her loss, whose age
Scarce to the summer of her pilgrimage
Attayned had; yet so ripe fruit, but few,
After the autumn of their years, can shew.
No act of hers could be esteemed less,
Then one step forward to that place of bliss,
Where now her faith is crowned, and we find
Her sweet and pretious memory behinde.”

“ Decemb. 10, 1644.

“ How many contradictions dayly come
Born on the wings of lying fame! By some
We hear of battles, stratagems, and sleights,
Whilst others make them victories, or flights.
All various rumors struggle for belief,
Whilst varying humours feed the present grief.
Once more, the hopefull terms of happy-peace
Salutes our greedy ears: O, may it please
The all-disposing power aboue, to frame
Our fitted hearts, to entertain the same.”

“ May 10, 1645. *Hearing the birds sing after the departure of our deare Mother.*

“ And can you sing poor birds? Do you not see
A mourning countenance on every tree?
Doth not each stone in this sad fabrick, tell
What sable thoughts within these walls do dwell?
Since she who added sweetness to the spring,
To summer glory, she whose care did bring
More fruit than autumn, and from whom it was
That icy-winter undiscern'd did pass,
Hath left these habitations, my-thinks you
Should leave henceforth your warbling sonnets too,
Yet sing, but change your note and joyn with me,
Tune your loud whistles to an elegy.”

There is a second title for a Chronological catalogue of such persons as ruled, &c. wherein it is described as “ collected by C. W.* Esqueir.” The table commences with William the Conqueror, and ends with James the First. It appears an accurate enumeration of sovereign pontiffs and monarchs that “ ruled the neighbour states.”

Conduit street.

* Perhaps Warwick.

J. H.

ART.

ART. VI. *Greene's Arcadia*, &c. 1616.

[CONTINUED FROM P. 169]

After the address by Nash are the following lines without title.

“Delicious words, the life of wanton wit,
 That doth inspire our soules with sweet content,
 Why hath our father Hermes thought it fit,
 Mine eyes should surfet by my heart's consent?
 Full twentie summers haue I fading seene,
 And twentie Floraes in their golden guise:
 Yet never viewde I such a pleasant *Greene*,
 As this whose garnisht gleades comparde, deuise,
 Of all the flowers a *Lilly** once I lou'd,
 Whose labouring beautie brancht it selfe abroad,
 But now olde age his glory hath remou'd,
 And *greener* obiects are mine eyes abroad.
 No countrey to the downes of Arcadie,
 Where Aganippe's euer springing wels'
 Doe moist the meades with bubbling melodie,
 And makes me muse what more in Delos dwels.
 There feeds our Menaphon's celestiall Muse,
 There makes his pipe his pastorall report:
 Which strained now a note aboue his vse,
 Fore-tels hee'le ne're come chaunt of Thoaes sport.

* John Lilly was author of several admired pieces; particularly the romance called “*Euphues*,” which passed through several editions, and, for a period, established a new style of writing. Webbe, in his discourse on Poetry, proclaimed him a wonderful improver of our language, but his work has been since considered a piece of affectation and nonsense. [See Berkenhout's Biog. Lit. p. 377.] Oldys characterizes him as “a man of great reading, good memory, ready faculty of application, and uncommon eloquence; but he ran into a vast excess of allusion,” which, in conformity to the prevailing fashion, Greene has imitated. See CENS. LIT. I. 160.

Read

Read all that list, and read till you mislike

To' condemne who can, so Enuie be not Iudge:

No, reade who can, swell more higher, lest it shreeke,

Robin, thou hast done well, care not who grudge.

HENRY VPCHER."

The story of this work is very complexed and unnatural, and the abbreviating of it would neither afford interest or amusement. It is founded on a dark enigma of the oracle delivered by Pithia, the sacred nymph of Apollo, and finally unriddled by inconsequential trifles. The universal subject of novelists gives birth to several rhapsodical descriptions, and to those who sometimes loiter over a page in one of our early romances and feel gratified, the following specimen of Greene's prose will not be unacceptable.

"Menaphon looking ouer the champion of Arcady, to see if the continent was as full of smiles, as the seas were of fauours, saw the shrubbes as in a dreame with delightfull harmonie, and the birds that chaunted on their branches, not disturbed with the least breath of a fauourable Zephirus. Seeing thus the accord of the land and sea, casting a fresh gaze on the water-nimphes, hee beganne to consider how Venus was faigned by the poets to spring of the froth of the seas; which draue him straight into a deepe coniecture of the inconstancie of loue, that, as if Luna were his loadstone, had euery minute ebbes and tydes, sometime ouer-flowing the bankes of fortune with a gracious looke lightened from the eyes of a fauourable louer, otherwhiles ebbing to the dangerous shelve of despaire, with the piercing frowne of a froward mistresse. Menaphon, in this browne studie, calling to minde
certain

certain aphorisms that Auarreon had pen'd down as principles of loue's follies, being as deepe an enemy to fancie, as Narcissus was to affection, beganne thus to scoffe at Venus deitie.

“ Menaphon, thy mindes fauours are greater than thy wealths fortunes, thy thoughts higher than thy birth, and thy priuate conceit better then thy publique esteeme. Thou art a shepheard, Menaphon, who in feeding of thy flocke findest out natures secrecie, and in preuenting thy lambes preiudice, conceitest the astronomicall motions of the heauens, holding thy sheep-walkes to yeeld as great philosophie, as the ancients discourse in their learned academies. Thou countest labour as the Indians doe their chrysocola, wherewith they try euery metall, and thou examine euery action. Content sitteth in thy minde, as Neptune in his sea-throne, who, with his trident mace, appeaseth euery storme. When thou seest the heavens frowne, thou thinkest on thy faults, and a cleere skie putteth thee in minde of grace: the summer's glory tells thee of youth's vanitie: the winter's parched leaues, of age's declining weaknesse. Thus, in a mirrour, thou measurest thy deeds with equall and considerate motions, and, by being a shepheard, findest that which Kings want in their royalties. Enuy ouer-looketh thee, renting with the windes the pine-trees of Ida, when the Affrick shrubs waue not a leafe with the tempest. Thine eyes are vailde with content, that thou canst not gaze so high as ambition, and for loue: and with that, in naming of loue, the shepheard fell into a great laughter. Loue, Menaphon, why of all follies that euer poets fained, or men faulted with, this foolish imagination of loue is the greatest. Venus forsooth
for

for her wanton escapes must bee a goddesse, and her bastard a deitie: Cupid must bee yong and euer a boy, to proue that loue is fond and witlesse: wings to make him inconstant, and arrowes whereby to shew him fearefull: blind (or all were not worth a pin) to prooue Cupid's leuell is both without aime and reason: thus is the god, and such are his votaries. As soone as our shepheards of Arcadie settle themselves to fancy, and weare the characters of Venus stampd in their foreheads, straight their attire must bee quaint, their looks full of amors, as their god's quiver is full of arrowes: their eyes holding smiles and teares, to leape out at their mistris fauours or her frownes: sighes must flie as figures of their thoughts, and euery wrinckle must be tempred with a passion: thus suted in outward proportion, and made excellent in inward constitution, they straight repaire to take view of their mistris beauty. She, as one obseruant vnto Venus principles, first tieth loue to her tresses, and wraps affection in the tramells of her haire; snaring our swaines in her lockes, as Mars in the net, holding in her forehead fortune's kalender, either to assigne dismall influence, or some fauourable aspect. If a wrinckle appeare in her brow, then our shepherd must put on his working day face, and frame nought but dolefull madrigals of sorrow; if a dimple grace her cheeke, the heauens cannot prooue fatall to our kind-hearted louers; if shee seeme coy, then poems of death mounted vpon deepe drawne sighs, flie from their master to sue for some fauour, alleadging how death at the least may date his misery; to be brieve, as vpon the shoares of Lapanthe the windes continue neuer one day in one quarter, so the thoughtes of a louer neuer continue scarce a minute

minute in one passion; but as fortune's globe, so is fancie's case, variable and inconstant."

The fluency of language and rapid succession of images that embellish the above extract leaves not a doubt of the writer occasionally assuming the bolder task of the poet. In this performance are fourteen pieces, viz. *The Oracle of Apollo*, 12 l. *Menaphon's Song*, 2 st. *Sephestia's Song to her Childe*. The burthen of this little ditty is particularly beautiful, natural, and affecting, as from a mother, immediately after escaping from a shipwreck.

"Weep not, my wanton, smile vpon my knee,
When thou art olde, there's grieve enough for thee.

Mother's wagge, pretty boy,

Father's sorrow, father's ioy.

When thy father first did see

Such a boy by him and mee,

Hee was glad, I was woe,

Fortune chang'de made him so:

When he had left his pretty boy,

Last his sorrow, first his ioy.

Weepe not, my wanton, smile vpon my knee;

When thou art olde, there's grieve enough for thee.

Streaming teares that neuer stint,

Like pearle drops from a flint,

Fell by course from his eyes,

That one another's place supplies;

Thus he griued in euerie part,

Teares of bloud fell from his heart,

When he left his prettie boy,

Father's sorrow, father's ioy.

Weepe not, my wanton, smile upon my knee;

When thou art olde, there's grief enough for thee.

The

The wanton smil'de, father wept,
 Mother cry'de, baby lept;
 More he crown'de, more he cry'de,
 Nature could not sorrow hide.
 He must goe, he must kisse,
 Childe and mother, baby blisse:
 For he left his pretty boy,
 Father's sorrow, father's ioy.

Weepe not, my wanton, smile vpon my knee;
 When thou art olde, there's grieve enough for thee."

Menaphon's roundelay, 3 10-l. st. *Doron's description of Samela*, 4 6-l. st. *Doron's Tigge*, 30 l. *Melicer-tus description of his Mistriss*, 5 4-l. st. *Melicer-tus Madrigall*, 4 6-l. st. *Menaphon's Song in his bed*, 5 6-l. st. *Menaphon's Ditty*, 24 l. *Menaphon's Eglogue*, and *Melicer-tus Eglogue*, each 17 4-l. st. *Doron's Eglogues ioyned with Carmelae's*, and a *Sonnetto*, 4 6-l. st.

Some of the pieces enumerated have enriched the modern collections. The following is transcribed to conclude, and as a specimen of the rustic humour with which the author describes his subordinate characters.

" *Doron's Eglogues ioyned with Carmelae's.*

" Sit downe, Carmela, heere are cubs for Kings,
 Slowes blacke as iet, or like my Christmas shoes;
 Sweet sidar, which my leathern bottle brings:
 Sit downe, Carmela, let me kisse thy toes.

Carmela.

Ah, Doron, ah my hart, thou art as white
 As is my mother's calfe, or brinded cow:
 Thine eyes are like the slow-wormes in the night,
 Thine haires resemble thickest of the snow.

The

The lines within thy face are deepe and cleere,
 Like to the furrowes of my father's waine;
 Thy sweat vpon thy face doth oft appeare,
 Like to my mother's fat and kitchin gaine.
 Ah, leaue my toe, and kisse my lips, my loue,
 My lips are thine, for I haue giuen them thee;
 Within thy cap 'tis thou shalt weare my gloue,
 At foot-ball sport thou shalt my champion be.

Doron.

Carmela deare, euen as the golden ball
 That Venus got, such are thy goodly eyes,
 When cherries iuyce is iumbled therewithall;
 Thy breath is like the steam of apple-pyes.
 Thy lips resemble two cowcumbers faire,
 Thy teeth like to the tusks of fattest swine,
 Thy speech is like the thunder in the ayre;
 Would God thy toes, and lips, and all were mine.

Carmela.

Doron, what thing doth moue this wishing grieve?

Doron.

This loue, Carmela, ah, 'tis cruell loue;
 That like a slaue, and caytiue villaine theefe,
 Hath cut my throat of joy for my behoue.

Carmela.

Where was he born?

Doron.

In faith I know not where;
 But I haue heard much talking of his dart;
 Aye me! poore man, with many a trickling teare,
 I feele him wound the forehearse of my hart.
 What, doe I loue? O no, I doe but talke;
 What, shall I die for loue? O no, not so;
 What, am I dead? O no, my tongue doth walke;
 Come kisse, Carmela, and confound my woe.

Carmela.

Carmela.

Euen with this kisse, as once my father did,
I seale the sweet endentures of delight;
Before I breake my vow, the gods forbid,
No not by day, nor yet by darksome night.

Doron.

Euen with this garland made of holly-hocks,
I crosse thy browes, from euery shepherd's kisse:
Heigh ho, how glad am I to touch thy locks,
My frolicke heart euen now a free man is,

Carmela.

I thanke you Doron, and will think on you;
I loue you Doron, and will winke on you;
I seale your chapter patent with my thumbs;
Come kisse and part, for feare my mother comes."

Conduit street.

J. H.

ART. VII. *The Way to be Rich, according to the practice of the Great Audley, who begun with two hundred pound, in the year 1605, and dyed worth four hundred thousand pound this instant November, 1662. Rem, quocunque modo, rem. Psal. xlix. 13. Yet their posterity approve their sayings. London: Printed for E. Davis. 1662. 4to. pp. 38.*

This account of an usurious miser is divided into eleven sections, beginning with his carriage as a servant. Being admitted clerk in September, 1597, he contrived out of six shillings per week, allowed for diet, to save three shillings and sixpence: in apparel, "according to the fashion of those times, he wore a trunk

trunk hose, with drawers, upon all occasions, with a leather doublet, and plate buttons; and his special care was to buy good cloth, linen, and woollen, the best being best cheap, and to keep them neat and clean; for he observed that dist and dirt did cloaths more harm than wearing. Aiming at the study of the law, he resolved with himselfe to lay aside some leasure time for that purpose; the time was from ten a clock at night, to one of the clock in the morning, which was his constant hour for nine years together, and then from six till eight, when he gave himself to his usual affairs: he had an excellent way of contriving his study, without any expence, (as he learned, so he taught) he contrived the notes he gathered as he read, so that they might be usefull for publick good, and so, by writing several things then seasonable but now lost, he purchased a fair library of law, and got money to boot, for he seldome read a book for his own advantage, but he contrived a design for his own advantage." The same advantage was always pursued in money transactions; when money was borrowed of him, and the borrower, from his exactions, inquired if he did not intend to use a conscience, "Yes, I intend hereafter to use it; why, sir, we monied-men must balance accounts; if you do not pay me, you cheat me; but if you do, then I cheat you." In the last section his rules of thriving are given, in rhyme, to the number of thirty-four; then follows Bishop Saunderson on Usury, the relation of the rich Antonio, and other characters of the same description. The following are among the rules for thriving, which prove the precepts better than either poetry or example.

“ Never exceed thy income; youth may make
 Even with the year; but age, if it well hit,
 Shoots a bow short, and lessens still his state
 As the day lessens, and his life with it.
 Thy children, kindred, friends, upon thee call
 Before thy journey, fairly part with all.”

“ By no means run in debt, take thy own measure,
 Who cannot live on twenty pound a year,
 Cannot on forty; he is a man of pleasure,
 A kind of thing that's for itself too dear,
 The curious unthrift makes his cloth too wide,
 And spans himself, but would the taylor chide.”

“ Play not for gain, but sport; who plays for more
 Than he can loose with pleasure, stakes his heart,
 Perhaps his wife's too, and whom she hath bore,
 Servants and churches also play their part;
 Only a herauld who that way doth pass,
 Finds his cracked name at length in the Church-glass.”

Conduit street.

J. H.

ART. VIII. *The Institution of a Gentleman, in
 Three Parts. By William Higford, Esq. Virtus
 verus honos. London: Printed by A. W. for Wil-
 liam Lee at the Turk's Head in Fleetstreet. 1660.
 12mo. pp. 97.*

As Wood's account of this author is short, I will
 give it entire.

“ William Higford, an Esquire's son, was born at,
 or near to Alderton, in Gloucestershire, became a
 Gentleman

Gentleman Commoner of Oriel College, Oxford, in 1595, and being soon translated to that of Corpus Christi was put under the tuition of Seb. Benefield, where, by the benefit of good discipline and natural parts, he became a well-qualified gentleman. Afterwards taking a degree in arts, he retired to his father's seat, became a justice of peace, and much respected by the Lord Chandois, and other persons of quality in his country. He left behind him a large book in MS.* of his own writing entitled, *Institution, or Advice to his Grandson, in three parts*, which being epitomized, or contracted, by Clem. BARKSDALE, a minister in Gloucestershire, was by him published at London in 1658, 8vo. Other matters fit for the press he left behind him; which, being not understood by his children, were lost. He died at his house at Dixton, near to Alderton, on April 6, 1657, and in that of his age 77. His father also had been educated in Corpus Christi College, under the tuition of Will. Cole; and his grandfather, Sir John Higford, under John Jewell, both whom were afterwards zealous puritans, as the son was." †

Wood seems to have been mistaken as to the date 1658, and the 8vo. size, as appears by the words and date of the following Dedication.

" *To the most illustrious Lord Scudamore.*

" MY LORD,

" This little book being *now* to venture abroad into

* I have somewhere, among my family books, a MS. of this work, which as far as I can recollect, is fuller than this printed copy—but it is somewhere mislaid; and I have therefore had no opportunity of collating, since I purchased the little printed volume at Reed's sale.

† Athen. Oxon. II. 210. His descendant, Rev. Hen. Higford, died at Dixton, near Alderton, aged 86, March 25, 1795.

the world (*after some years privacy*) humbly taketh leave to go under the protection of your honourable name. First, because the worthy author was much devoted to you, and hath here left some memorials of your most noble family. Secondly, because the design of the Editor being to do some service to young gentlemen (especially in Glouc. and Herefordshire) he believes the book will be much the more acceptable to them, by bearing the great name of SCUDAMORE in the front. A name that is deservedly most dear and precious to all that love piety, learning, and civility, and shall be ever honoured by,

MY LORD,

Your Lordship's most humble servant,

C. BARKSDALE."

Aug. 1, 1660.

" *To the Generous Reader.*

" I present you with *The Institution of a Gentleman*, a little book collected out of the larger manuscript of the deceased author. A little book is fittest for those hands, to which it is designed, and yet it is not the least in this kind, bigger than Sir W. Rauleigh's to his son, than the L. Cecil's to his, and almost equal to K. James's *Basilicon Doron* to the Prince. Be pleased to venture one serious hour in the perusal; you will find the Grandson well born, and well bred, taught to take heed of gaming and suretyship, and to preserve his estate and his reputation with it; instructed also in the way of noble converse with friends, servants, tenants, in obedience to the church in the choice and use of good books. Lastly, furnished with vertues theological and moral, especially supported by these
four

four cardinal ones, justice, prudence, fortitude, and temperance; other gallant accomplishments are added; and you, my generous reader, that have an interest in such virtues, will easily, by similitude of manners, be invited to make a friendship with the Gentleman here set forth by the care of

Your servant,

C. B."

" Epitaphium Gulielmi Higford.

"Hic jacet HIGFORDUS. Quis? Saxo sufficit isti
Inscriptum nomen. Cætera Fama docet.

HIGFORD lyes here: we only write his name
Upon the grave, and leave the rest to Fame."

" Fama Loquitur.

" Give me my trumpet that I may proclaim
With lasting sounds the noble HIGFORD's name:
That this ungrateful world may know he's gone,
And know whom they have lost. For he was one
Whom only few, that is, the wise did know,
And rightly value, while he liv'd: but now
All must lament and love. So the sun's light
We estimate by the dark shade of night.

He was a light indeed: when he drew nigh,
And with his beams shin'd on our company,
All clouded brows were clear'd, and every face
Was beautify'd with smiles; such comely grace
Appear'd in his behaviour; such true wit,
Sharp wit, but inoffensive, always fit
For the occasion and the persons, still
Mingled with his discourse; he'd wit at will.

And Learning too he had in readiness,
Such as his book contains, worthy o' th' press,

His manuscript to his son's son. O when
Will it come forth, for th' use of Gentlemen?

He was well read in books and men; both these
Study'd, made what he spake or wrote to please:
Old authors he lov'd best; and well he knew
The old religion from the late and new;
And though he read and honour'd *Bellarmino*
And great *Aquinas*, he did not decline
From th' English church; but held fast to his death
The Reformation of Queen Elizabeth,
Wherein he had been bred; ever the same;
Warping neither to Rome, nor Amsterdam.
One note of his religious minde take hence,
(Exemplar to us all) his patience.

Among his papers, gather what his Muse
Hath left us in remembrance ('twas his use)
Of honour'd persons; *Chandos*, *Dutton* do
Live in his verses still, and *Capel* too.
Let *Higford* also live with them; his name
With lasting sounds my trumpet shall proclaim."

The book itself is a sensible little volume. The first part contains advice regarding his grandson's birth and estate. The second, regarding his company. And the third, regarding his actions.

"Nosce Teipsum," he begins, "was a document in especial esteem among the ancient philosophers, and to know your origin and birth is to know a good part of yourself," &c.

"But I beseech you (this your descent be it what it will) that you make no boasting or ostentation thereof, or comparisons with other gentlemen; than which nothing is more vile or putrid: but lay it aside by you to vindicate you from indignities and affronts, and when you find yourself disparaged, or the title of your
land

land questioned, then with modesty, the comeliest ornament of youth, and with such weapons as are left unto you, defend the same. Let upstarts and buyers of honour bragg and boast!

Pervia dant vada plus murmuris, alta nihil."

At Part II. p. 26, speaking of company, he says,

"The next in order are your neighbours; (a good neighbour near is better than a brother a far off) with whom in respect of nearnesse you are to converse.

"There are two honourable neighbours, that in effect enrich your estate: 1. The Right Honourable Viscount Tracy, who hath the preheminance of all the families in these parts for antiquity. Your ancestors have from them received much honour by divers trusts and services recommended and reposed in them. Their lands at Alderton lye promiscuously with yours, and many differences have arisen between the respective Lords and tenants, which have been always composed in an amicable way. Many graces and favours I have received in my country have proceeded from this Honourable Lord, and his son Sir Robert Tracy, the true inheritor of his honour and vertues. And though I might command you, yet I had rather entreat you to assist me to pay that deep debt of duty and service, which I owe to those of that honourable family.

"The other is the Lord Chandos, nay, the Lord Butlers long before, as I am very well able to set forth. The Lord Edmund Chandos, Knight of the Garter, in much infirmity of body did adventure towards Gloucester, to do Sir John Higford honour, when he was first High Sheriff, but falling more sick in the journey, returned to his castle and died before the assizes were

ended. The Lord Giles Chandos employed Sir John Higford in the government of his estate, and in the lieutenancy of the county: and for his good service done therein, promoted him to the Queen's Majesty (a great housewife of her honour) who dignified him with the order of Knight (in those days communicable only to persons of worth and quality) 14 Sept. 1591. At which time also her said Majesty created Sir John Scudamore Knight, the goodliest personage then in the court of England, and in high favour, her Majesty using many gracious speeches to them both. The Lord Grey Chandos, truly noble both in learning and arms, brought me first into the commission of the peace, and did me many graces both in court and country. This noble Lord, with whom you are almost coetaneous, hath shewed many remarkable instances of his prowess and valour.

— Nec imbellem feroces
Progenerant Aquilæ columbam.”

ART. IX. *Memorials of Worthy Persons. Two Decads. By Cl. Barksdale.* The memory of the just is blessed. London: Printed by I. R. 1661. 12mo.*

A third Decad was printed at Oxford, 1662, 8vo.—and a fourth there, 1663, 8vo.—and *A Remembrance of excellent men*, Lond. 1670, 8vo. which goes for the fifth Decad.

The present is dedicated to his Honourable Friend George Mountagu, Esq.—“The whole,” says Wood,

or Barksdale's *Nympha Lybethris*, see CENS. LIT. Vol. VI. p. 17.

“are

“are scribbled from funeral sermons, lives, and characters occasionally given of the persons in public authors.”

The First Decad consists of Memorials of 1. Dr. Joseph Hall, Bishop of Norwich, from his Funeral Sermon by Mr. John Lightfoot, 1656. 2. Dr. John Donne, Dean of St. Paul's, from his Life by Iz. Walton. 3. Sir William Cokain, Alderman of London, from his Funeral Sermon by Dr. Donne. 4. Sir Thomas Bodley, from his Life printed at Oxford 1647. 5. Dr. John Jewel, Bishop of Sarum, from his Life prefixed to his Works. 6. Mr. George Herbert, from the Preface to his Poems. 7. Dr. James Usher, Archbishop of Armagh, from Dr. Bernard. 8. Mr. John Hales, from Dr. Pearson's Preface to his Golden Remains. 9. R. Evelyn, from his Father's Epistle before Chrysostome, of Education. 10. Dr. Arthur Lake, Bishop of Bath and Wells, from the Preface to his Sermons.

The Second Decad contains, 11. Edward Peyto, Esq. from his Funeral Sermon by Mr. Thomas Peirce. 12. Dr. William Laud, Archbishop of Canterbury, from Dr. Gauden's *Suspiria*, and Fuller's Church History. 13. Archbishop Usher again, from Gauden's *Suspiria*. 14. Thomas Brandeston, a rich clothier of Bergholt in Suffolk, from “Tradition of good hands.” 15. Mr. John Dod, from Fuller's Church History. 16. Mr. Joseph Mede, from the View of his Life annexed to his Works. 17. Mr. Josias Shute, from Mr. Edward Sparke's Preface to Sarah and Hagar. 18. Francis Bacon, Lord Verulam, from his Life by Dr. Rawley. 19. Thomas Jackson, D. D. from Mr. Vaughan. 20. Lady Falkland, from Mr. Dunton.

ART.

ART. X. *Saint Thomas a' Waterings,*

Mentioned in the note, at p. 157, as the place of execution of Penry, is repeatedly alluded to by the early dramatic writers. In the Puritan, or Widow of Watling Street, Mary, the daughter, says, "Alas! a small matter bucks a handkerchief! and sometimes the 'spital stands too nigh Saint Thomas a Waterings." On this passage there are two notes from Mr. Malone and Mr. Steevens, the last conjecturing it to be "the name of the church which was burnt in the fire of London." See the Supplement to Shakspeare, published by Mr. Malone, 1780, Vol. II. p. 540. Upon the appearance of that work the late Mr. Whalley addressed a long letter to Mr. Steevens on various subjects incident to it, which I am not aware of having yet appeared in print. The following portion, particularly alluding to the above passage, may be considered curious.

"What Mrs. Mary intends to say, I do not perfectly understand. The spital, corrupted from hospital, is frequently taken to mean an hospital for the cure of foul patients. I believe it is to be understood so here. St. Thomas a Waterings is not the name of a church: and, indeed, there never was a church of that name in or near the city. It is the name of a watering-place, so called, from Thomas a Becket, in the Kentish road, about half way between the end of Kent Street, where stood the Lock Hospital, and new cross turnpike, as you go to Deptford. It is in Surrey, and was antiently the place for the execution of criminals. You will find it, I believe, in some of the maps of the environs of London. It is in the map of Kent in Camden's Britannia,

tannia, placed on the borders of that county; and it was mentioned in the Votes of the House of Commons last sessions; so that it still bears the same name. Chaucer mentions it in the prologue to the Canterbury Tales.

And forth we riddin all a litel space
Unto the Watering of St. Thomas.

It occurs in the old morality of Hycke Scorer, p. 105.

For at saynt Thomas of Watrynge, and they stryke a
sayle, [fayle.

Then must they ryde in the haven of hempe without

And Jonson also has it in the New Inn :

He may, perhaps, take a degree at Tyburn,
A year the earlier; come, to read a lecture
Upon Aquinas at St. Thomas à Waterings,
And so go forth a laureat in hemp circle.

Act i. S. 3."

Though Mr. Whalley was dubious as to the meaning of the speech from Mary upon her mother, yet his note confirms the observation of Mr. Steevens of its being "a wretched quibble between spittle, the moisture of the mouth, and spital, a corruption from hospital;" and Mr. Malone's observation is also confirmed of "a poor quibble on the word *waterings*." Certainly conjecture too frequently clogs the foot of the Shaksperian pages, but should remain until apposite passages can be adduced from contemporary writers, that give better explanations. The above note, while it supports the double quibbling, may ground the surmise that the speech, reduced to common idiom, is

is in character, by applying the allusions in the following manner: “a small matter wets a handkerchief, and sometimes spittle serves the widow [of a delinquent who suffers] at Saint Thomas à Waterings.”

Conduit street.

J. H.

ART XI. *A strange Metamorphosis of Man, transformed into a Wildernesse. Deciphered in characters. London: Printed by Thomas Harper, and are to be sold by Lawrence Chapman at his shop in Holborne. 1634. 12mo. Containing Sig. I.*

“The Preface to the Reader.”

“The world is a wildernesse, man a pilgrime lost in the desert; or rather man is the desert, not to be found, but in the wildernesse. A desert who leaving the path of rectitude hath plunged himselfe into the thicket of worldly appetites; to seek him in the citie were in vaine, who leaving Jerusalem, entred into the desert the way of Iericho. To finde him then, we must leave the citie, and seeke him in the wildernesse. Where behold a strange metamorphosis! Wee finde him not in his owne similitude, but like Vlissis crew, transformed into the shape of everie thing we meete with. We then take him as we finde him, and deliver you his character in those borrowed shapes, not to put him to the blush. But lest of a wildernesse of things, I make a wildernesse of words, and loose myselfe in my owne wildernesse; or labouring in a maze as *Pasiphaë* in her labyrinth, instead of a metamorphosis, I present you with a mynotaure, I must entreate thee
reader

reader to take my meaning for thy clew to guide thee in and out: which is not to make monsters of characters, or to character monsters, but to present thee with an innocent and harmelesse recreation through a strange imaginarie metamorphosis, and that, reading without the acerbitie of a savage, thou shew thy selfe at least to be a reasonable man, in thine owne likeness."

This entertaining work might class with the *Dyets dry dinner* of Dr. Butts; and if not equal in poignancy of wit, yet there is a rich vein of humour and amusement, and the apparent lucubration of a pen able to perform better things. The characters are divers in subjects, as the lion, moss, coal pit, &c. and forty in number. The title-page would lead the reader to expect an exemplified display of various human passions, with a moral drawn from the apposite relation of certain productions of a wilderness, but, as the author truly says, he has neither made monsters of characters, nor characters of monsters.

"The eccho is the Iris of the eare, as the Iris is the eccho of the eyes. She is the true camelion of the air that changes into every colourable sense; the *Proteus* that transforms herself to every shape of words. She is the inamourado of the forest that will be taken with every one's love, and as Narcissus with his owne beauty, be enamoured with her own tongue, and take delight to hear herself speak. Yea she is a thing or nothing, a tattling gossip, a meer babler; a teller of tales; one that hath no substance in her, but is a meer accident, in that she comes suddenly upon you unlooked for. She is of a strange quality, who takes delight to affright the ignorant and simple, will play the hobgoblin, the
fairy

fairy of the woods least in sight or wholly out of sight. Though she be a talker, and full of her tongue, yet she hath no invention with her, nor can contrive any thing of her own, for she speaks but by hearsay only all she utters, and that upon trust of another, nor can tell you the author, unless he discover it himself. She hath no memory at all, and therefore can remember but the last words she hears, which she will do very faithfully indeed and not leave out a tittle. She hath no certain tone of her own, but as she is taught immediately before, which she will exactly imitate, if her master be present, else not; for she cannot retain her lesson long, but must instantly recite it, or else she is nobody. She will keep her key well if she sing and never miss it; if he, that is the Rector Chori, guides the quire, mistake it not; and when she sings at any time, she sings no distinct part from her fellow, or the rest of the parts; for she hath no skill to compose or set a whit, or to run descant on a ground, but sings the same the others do — She is never better in her Q than when she apes the nightingale, especially in their fughs, for then you would think them both stark mad, while they follow one another so close at the heels, and yet can never overtake each other. She is a right woman that can keep no counsell, and yet will be ready to intrude herself into every one's counsel; but as soon as she hath it, out it goes straight, life or death, all is one to her. She were good to make a player of the stage, for she would take her cues excellently well. She is no Ciceronian, nor apt for fluent stiles, but a Lipsian right, and fitter for a brief manner of speech dialogue wise. All her poetry is chiefly in saphics or iambics at most, for she cannot abide the hexameter or heroical verse,

because

because too long for her. In fine, though she be a common speaker and teller of news (as I said) yet makes she a conscience to devise any of herself, and therefore would hardly serve to be the secretary of false fame, but being once broached, let her alone to blaze it abroad through all the wilderness."

"The mustard seed seems to be a thing of nothing. It is even the dwarf among the rest of the seeds, and yet is a giant if you deal with him. He is very snappish, for if you meddle with him, he will strait take you by the nose. He is full of his jests, which are so quick and sharp, as you will not know how to relish them, for they bite shrewdly. He hath a strange manner with him, while he will touch you by the tongue, and tickle you in the nose, and so tyrannise upon you, as he will make you put finger in the eye. He is alone but a common soldier, but if they gather together and make a muster, there is no *hoe* with them, especially when they take their liquor well, for then they will assault the stoutest man of the guard. Poor John were but a poor thing were it not for him, and a jowl of ling (a fit companion for the best man's table) will blush to appear without his company, when they will never lin calling for him, where is the mustard? Sirloin of beef, as surly as he looks, after he hath been well soused in a brinish sea, and come safely off with a powder, and be never so well larded with fat on his sides, yet if have not this case of pistols by his side, no man will regard him. He is hot and fiery of nature, which makes him mount up to the brain, as to his proper element, where he keeps such a bustling, as he turns all the liquors thence out of the glass windows. He is very saucy wheresoever hee comes to any man's table,

table, for he will take upon him to season every dish, so much some times as he mars all, till he take his sugar with him, for then he hath no fellow. He is but lit le of himself, but grows to be an oak among the rest of herbs, upon whose boughs the chaunting birds take pleasure to warble out their descants; and who knows whether to the honour of this miracle of seeds? He fears not thee muster-master so much (who but lays him forth to take view of them and no more) as the mustard-maker, who puts him into Bridewell as it were to pound in a mortar. If he be of the right stamp, and a true Tewxbury man, he is a cholerick gentleman, and will bear no coals; but will himself sticke any man into a heat that takes him into his roof, though indeed he will easily be pacified again with a crust of bread, and so long I hold him to bee no such perilous companion."

"Tobacco is a sovereign plant of an active spirit, which being set on fire, mounts to the upper region of the brain, and there plays *Rex*. Where like a Lord of Mis-rule, calling the whimsies round about him, they all play revell rout together, and thence like a little Sathan, he sends them here and there, as spirits up and down to work wonders. It is a spice that comes from India, now grown in more request than pepper is; but will be sure to pepper them that take it over much."

There are other familiar allusions similar to the Lord of Mis-rule; as the squirril is "no carpet-knight that danceth on strewed tapestries, for he will daunce without any musick:" the bear "is a good trencher-man, for he will eat soundly at any other man's cost, but if he be at his own finding, he will dine you sometimes with Duke Humphrey, and keepe his chamber like one
with

with never a penny in his purse:" the elephant "hath no lofty galiards with him, but all his revelling is with ground tricks. He is a good swordsman and lays about him in the wars, but cannot weild the two hand-sword, nor is any fencer at all for want of a dagger hand to ward withall." And the peacock is "no mercer of Cheapside who keeps a constant shop at home, but a pedlar rather;—he is a true feather man of Black-friars, but none buy at his shop but giddy heads, for the estridge is more in request and puts him by his custom."

Conduit street.

J.H.

ART. XII. *Etymology of the word Entice.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

With respect to the word *entice*, mentioned by your correspondent, although Johnson had not discovered its origin, yet, in case it was derived from the Saxon, there is another root in that language, beside *Teogan*, from which it might have descended just as well; this is *Tihban*, to *persuade*. I do not, however, find any examples which might induce us to conceive that either *g* in the one, or *t* in the other, were ever changed into *c* or *s*, so that it is only possible either way. However, I am persuaded that *entice* was not derived from the Saxon at all, but from the French word *enticher* to *stain*, *spot*, or *corrupt*; and formerly, not improbably, it might in French have signified *entice*; which, however, is now changed to *inciter*; yet, if

not, it might acquire in time this sense in English, as there is but a thin partition, being *enticing to evil*, and being *stained or corrupted with actual evil*. As the past participle *entiché* means being *corrupted*, the present participle *entichans*, when in use, would naturally mean *corrupting*; and if the French now use only the *past* participle *stained and corrupted*, why might not the Norman English have retained in that word only the *present* tense, as meaning *corrupting*, that is, *enticing to evil*?

As to the derivation of *enticher* in French, it appears from Lacombe's Dictionary of Old French, that it was formerly spelt with an *e* instead of *i*. Thus he says, *enteché* means *entiché, souillé, sali*; and this leads us to discern the origin of it. He gives this example:

“ Pardone moi tous mes péchés
Dequels je sui fort entéchés.

FABRY.

Pardon me all my sins
With which I am much spotted.”

Now Pelletier, in his Dictionary of Bas-breton, says, that *Taich* with them is the French *tache*, *spot*, a *natural or moral defect*: and he adds that M. Roussel writes it *Tech*, *vice*; and also *Di-tech*, *without vice*. Hence, it appears, that *enticher* has been changed from *entecher*, and this from *entacher*, to fill with *spots*; and that *en* is a necessary part of the word, just as in *attacher* and *de-tacher*; which is a further proof that *entice* does not come either from the Saxon *Teogan* or *Tihtan*, (since it every where carries *en* as a mark of its origin along with it,) but from the French, in which such prepositions are common. *Tice* then, in English, can be only an abbreviation of *entice*, as

was

was very common in old versifications, in order to have a foot less in a word, which occurs repeatedly in the old versification of the Psalms, and elsewhere; thus *hests* for *behests*, and *spie* for *espie*.

In regard to the French word *tache*, *spot*, Menage takes no notice of its origin in his etymological dictionary, but it is undoubtedly not from Saxon, but a Gaulish corruption of the Latin *tactus*, just as in the verbs *attacher*, *detacher*. The substantive itself, *Tach*, still remains in the Bas-breton, as Pelletier says, to mean *a nail*; but I believe that it is now lost out of the French: it is preserved, however, in Spanish, where *Tacho* means also *a small nail*, as *Tack* does in English; that is, it denotes the means by which one thing is *tacked* to another (*tacta*.) Now, because the heads of nails appear like *spots* upon surfaces, hence it came to signify also a *spot*, as a secondary sense of the word, and thus a *stain*, or *contamination*, as a third sense, either of a natural or moral kind. Scaliger, in his *Conjectanea* on Varro, observes, “In Gallia vocunt *Tac*, hoc est *maculam* vel *nævum*, ab ea similitudine a *clavis*, qui tanquam *nævi* in *plagula* sparsi sunt.” Pelletier is clear that it is not originally a Celtic or Breton word, but imported there from the Gaulish language, which we know was corrupted Latin in part, just as *Patch* with us was formed from the Latin *Patagium*, and in a similar sense, but which is neither to be found in Celtic or Gothic: so neither is *tache* to be found in *this* sense in any Gothic language except French, which confirms its derivation from Gaulish and corrupt Latin. *Tasche*, indeed, now writ *Tâche*, runs through all Gothic languages, German, French, Dutch, Belgic, English, &c. in its own proper senses,

which are two, either to mean a *Task*, or else a *Purse* or *Pocket*; but this is quite a different word from *tache*, a *spot*: so that it has had a gradual change from *tacta* to *tac*, *tache*, *taich*, *tach*, *tech* and *tich*, and thus gave origin to *en-ticher*, *entice*.

S.

ART. XIII. *On the present State of Public Criticism.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

As in my former letter I doubted of the discretion of the writer who made use of the argument there mentioned for the *pristine antiquity* of Syriac letters among the Jews, I ought, in justice, however, to commend his ingenuous conduct in not concealing from his readers the name of *Simon*, in order the better to conceal the weakness of his argument; and I must now accuse others of being less ingenuous and more guarded in this respect.

Who it was that first discovered the name of *Simon* on Jewish coins I cannot determine, but it certainly is mentioned as early as in the second tom. of the *Ædipus* of Kircher. That this was published *before* the *Prolegomena* of Walton, in 1657, I cannot affirm; but the name of Simon appeared certainly soon *after* in Hottinger's *Dissert. de nummis orientalium*, p. 144. (1662.) Walton therefore may, possibly, not be liable to the accusation of having intentionally suppressed this fact of the name of Simon being discovered on some of those coins, when he adopted the abovementioned argument of Scaliger in words, if possible, more peremp-
tory

tory and dogmatic than Scaliger himself. “Præcipuum argumentum pro litteris Samaritanis, et quod *luce sua* evidenter hoc probat (cui nemo nisi qui luscus vel oculos claudit assentiri non possit) ductum est ex antiquis Sicilis et numismatis Hebræorum *ante Captivitatem* cusi, immo *ante defectionem* decem tribuum ex rudibus Hierosolymitanis olim et hodie effossis,” c. iii.

To some other men of learning, however, this had then not appeared so clear *by its own light* as to entitle Walton to express himself so confidently; for Strickard, quoted by him in this very chapter, doubted of the antiquity ascribed to these coins by Scaliger, and doubted rightly, as has since appeared. He says, “Quod Samaritani residuam habeant *antiquam* Hebræorum scripturam, id nequaquam credo—nec quicquam hic illi *probant* sicli.” *Bechinath, &c.* p. 82, (1624.) For how, indeed, could the use of Samaritan letters by the Jews, *after* their return from Babylon, prove the use of them *before* the captivity, unless also their use of the Syrian language, in *later* times than the captivity, prove, at the same time, their use of it *before* that event? And how can be reconciled what Walton says above with his following account of the currency of the Syrian language among the Jews in the time of Christ, “Ipsi N. Fœderis scriptores hac lingua (Syriaca) sibi *vernacula* Judæis et aliis circumvicinis populis cælestia oracula promulgarint—immo ipsi Salvatori *vernacula* erat, quam una cum lacte materna suxit—hinc multa verba in N. T. pure Syriaca, ut *Raka* in Matt. v.—immo Domini nomen *Ἰησοῦς* est Syriacum (*σωτηρ*) et nomen etiam Messias, se *unctus*,”

c. 12.

How could it be expected that those who thus *spoke* Syriac should not also *write* Syriac, and write it in such Syrian letters as were current in that age? This only, therefore, has Simon done not above 140 years before Christ, out of the 586, between the captivity and the vulgar era; and can it be reasonably pretended that the Syrian *language* was drawn from one source, the *current* language of all the neighbouring nations, but the Syrian *letters* from another source, the *ancient* use of them by the Jews *before* their captivity to Babylon, and four or five hundred years before Simon?

If it be urged that his name is not on all the coins, this is true, and some may, *possibly*, be of later date, but none of an earlier one; as there is no evidence but that before his time all Jewish money passed by weight, and he first obtained from the Macedonian Kings in Syria a liberty to coin money, as mentioned in 1 Maccab. ch. xv. 6.

Beside this, most of those other coins which have not *Simon* on them have *the liberation of Zion*, which legend can only again apply to the age of Simon or *after* him; and their weight, size, form and types, are all so similar, as to indicate their origin in nearly the same age.

But although Walton might, possibly, have obtained no information of the name of Simon on those coins, (for, indeed, they are so difficult to read that scarcely any two orientalists agree in finding the very same letters; and, although the writer in question has been either so ingenuous, or so unguarded, as to tell his readers a fact, which destroyed his own argument,) yet the same favourable construction cannot be put upon the conduct of several others who, since Walton, have
still

still adhered to the old argument of Scaliger, after the fact of the high antiquity of the coins adopted by him had been disproved by the *later* events and legends on them of either *Simon*, or *the liberation of Zion*.

Thus, for instance, Prideaux, so late as 1715, writes in the same confident strain with Scaliger and Walton. "The opinion of most learned men, and upon good grounds, is in favour of the *antiquity* of the Samaritan letters among the Jews; for there are many *old* Jewish shekels frequently dug up in Judæa with this inscription on them, in Samaritan letters, *Ierusalem Kedesah*, i. e. Jerusalem the holy, which shews that they could not be the coins of the Samaritans themselves, who would not call Jerusalem *holy*; they must therefore be the coins of the two tribes *before* the captivity; this proves the Samaritan to be that character, which was then in use among them.—I think this argument from the shekels is unanswerable." *Ann.* 446, sect. 5.

But why must they have been coined *before* the captivity and not as well *after* it, even if they had had no other legend than *Jerusalem the holy*? And more especially still why suppress those other legends *Simeon* and *liberation of Zion*, which would have proved the date of the coinage in these at least to have been *after* the captivity? While that of *the Holy* was equally suitable to every age as well *after* as *before*. Why also suppress the fact that *some* learned men had, even *before* the discovery of those other two legends, expressed their doubts of the high antiquity given to them by Scaliger, as Strickard abovementioned, Kirche, and others, and *afterwards* Hottinger also in 1662, Buxtorf in 1662, and Stephanus Morinus *de lingua pri-*

mæva in 1694, "Præcedentes observationes abunde declarant *post* captivitatem potuisse nummos illos cudi," p. 266. Harduin also in *Chronol. vet. Test*; and the great orientalist Reland, who, in 1702, wrote some tracts to explain the legends of those coins, yet never so much as hints at any of the coins being struck *before* the captivity; on the contrary he confirms the legends on them of *Simeon* and *liberation of Zion*, or else *from the Greeks*, and on others such dates as would bring them down to 200 years *later* than Simon. Ottius also, who soon after opposed Reland as to these *later* dates, yet confirmed those others.

All this information, *before* 1715, Prideaux has suppressed, and pretended that *most* learned men judged the directly contrary; in which, although he was in an error, yet he was at least consistent in it, for he was cautious enough in his words to conceal every thing against his own error; but the present critic has both adopted the same error, and in the same moment by the name *Simon* exposed a proof against it to public view in the same sentence, and thus refuted himself; with *additions* likewise by himself, altogether destitute of proof, by putting *priests* in the plural and an *&c.* to the name of Simon. It has not, indeed been proved that they were *all* coined by him; but by what marks can it be proved that they were not? Especially, since it is certain, that the *types* were different under his successors.

Thus criticism goes on from bad to worse, and substitutes its own suppositions for actual truths; after which it draws conclusions as certain ones from its own previous and uncertain suppositions, while, at the same time,

time, it rejects such conclusions as necessarily follow, even from the imperfect state of the truths presented to us by the writer himself. Have I not reason then to lament the present state of public criticism, which can itself act in this preposterous manner, while it sits in judgment upon the labours and abilities of other writers? The critic, nevertheless, presumes that M. Hurwitz will *feel* the force of his objections, in which, however, one can *see* nothing but inconsistency both with himself and truth: and this produced *by his own additions and stated facts*.

But beside its being so natural and easy for the Jews *after* the captivity to learn the Syriac letters along with the Syriac language, there was another reason which would induce them to impress those letters on their coins, independent of their being so well known to themselves as well as to all the neighbouring nations; that is, the great religious scruples they had adopted against applying what they esteemed *holy* to common and vulgar uses. Not only was Jerusalem holy, but the language of their scripture was holy, and even the letters in which it was writ were holy likewise. The most ancient writings of the Jews, extant, repeatedly call the Hebrew letters *scriptura sancta*. Wherever also the name of *Jehovah* occurred in their scriptures, they would neither pronounce it nor write it, but change it to *Adonai*, lest it should be profaned by vulgar use even among themselves.

The same religious scruples would prevent them equally from impressing the *holy* Hebrew letters upon coins to be profaned by the hands of all the heathen nations around, beside that other nations knew nothing of their forms any more than of the sense of Hebrew words,

words, and even not many of themselves in the age of Simon. So that when he began to coin money, he would scarcely employ Greek letters, as it would be a badge of his being still in subjection to the Greeks; and to make use of Hebrew letters would be liable to the abovementioned objections. What letters then could he use so well as Syriac, which were free from these objections, and better understood both by the Jews and others?

Instead then of the use of Syrian letters by him, or any *later priests*, being a proof of the use of them *before* the captivity, it is only a proof of their having become as common among the Jews 300 years *after* the captivity as the Syrian language was also. It still continued in *some* use, on their coins, down to the age of Christ; but after the subjugation of the Jews by Alexander, and the assumption of the title of *kings*, the high priests had assumed Greek names, and, by degrees, they began then to make less use of Syrian legends on their coins, for they afterwards employed Greek capitals, as M. Barthelemy has shewn: some few Syrian letters, however, were still found on the reverses, while Greek capitals were used on the obverses. This again indicates that Syrian letters had not been impressed at first on account of their *pristine antiquity*, but on account of the convenience of their use in more modern times, for they were again changed for Greek letters, as soon as the Greek tongue and convenience better recommended Greek letters; which in this case again the Jews, in course, learned along with the Greek language, just as before they had learned Syrian letters along with the Syrian language; and these two acquisitions as naturally and necessarily accompanied

accompanied one another, as school-boys now learn Greek letters along with the Greek language.

Such *seems to have been* the true state of *facts*; but whether it was so cannot be proved, however, with respect to the *causes* of them; concerning which we can only form probable conjectures, and not proofs. Now these are so far from confirming the opinion of the critic in question, that the Jewish priests would be induced to impress Hebrew letters on their coins, because they were the *original holy* letters in which their sacred scriptures were writ, that this on the contrary would be with them a direct obstacle to their use in the legends of their coins, and is a supposition as unsolid as the several facts which he has supposed, in like manner, but which are certainly not true.

S.

ART. XIV. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

Nº. XXIV.

On the pleasures of Reading.

The contempt of many of the innocent trifles of life, which the generality of the world betray, arises from the weakness and narrowness, and not from the superiority, of their understandings. Most of the empty baubles, which mankind pursue as objects of high consideration, are suffered to eclipse those simple amusements which are in no respect less important, and which are so far more valuable as they are more compatible with purity of heart and conduct!

It

It is from an undue estimate of the points of ordinary ambition, that health, liberty, carelessness of mind, and ease of conscience are sacrificed to the attainment of distinctions, which in the opinion of the truly wise are mere vanity. A just appreciation on the contrary will deem every pursuit, that affords amusement without derogating from virtue, praiseworthy.

Of all the human relaxations which are free from guilt, perhaps there is none so dignified as reading. It is no little good to while away the tediousness of existence in a gentle and harmless exercise of the intellectual faculties. If we build castles in the air that vanish as quickly as the passing clouds, still some beneficial result has been obtained; some hours of weariness have been stolen from us; and probably some cares have been robbed of their sting.

I do not here mean to discuss the scale of excellence among the various studies that books afford. It is my purpose to shew that even the most trifling books, which give harmless pleasure, produce a good far exceeding what the world ascribes to more high-sounding occupations.

When we recollect of how many it is the lot, even against choice, to pass their days in solitude, how admirable is the substitute for conversation, which the powers of genius and arts of printing bestow!

I have made these observations for the purpose of introducing the following very excellent Letter of Lady Mary Wortley Montagu to her daughter, Lady Bute.

“ Louvre, Sept. 30, 1757.

“ Daughter! Daughter! don't call names; you are always abusing my pleasures, which is what no mortal will

will bear. Trash, lumber, sad stuff, are the titles you give to my favourite amusement. If I called a white staff a stick of wood, a gold key gilded brass, and the ensigns of illustrious orders coloured strings, this may be philosophically true, but would be very ill received. We have all our playthings; happy are they that can be contented with those they can obtain: those hours are spent in the wisest manner that can easiest shade the ills of life, and are the least productive of ill consequences. I think my time better employed in reading the adventures of imaginary people, than the Duchess of Marlborough, who passed the latter years of her life in paddling with her will, and contriving schemes of plaguing some, and extracting praise from others to no purpose; eternally disappointed, and eternally fretting. The active scenes are over at my age. I indulge, with all the art I can, my taste for reading. If I could confine it to valuable books, they are almost as rare as valuable men. I must be content with what I can find. As I approach a second childhood, I endeavour to enter into the pleasures of it. Your youngest son is, perhaps, at this very moment riding on a poker with great delight, not at all regretting that it is not a gold one, and much less wishing it an Arabian horse, which he could not know how to manage. I am reading an idle tale, not expecting wit or truth in it, and am very glad it is not metaphysics to puzzle my judgment, or history to mislead my opinion: he fortifies his health by exercise; I calm my cares by oblivion. The methods may appear low to busy people, but if he improves his strength, and I forget my infirmities, we both attain very desirable ends."

In

In a prior letter, 1752, Lady Mary says, "I yet retain, and carefully cherish my love of reading. If relays of eyes were to be hired like post-horses, I would never admit any but silent companions: they afford a constant variety of entertainment, which is almost the only one pleasing in the enjoyment, and inoffensive in the consequence."

Again, 1753. "Every woman endeavours to breed her daughter a fine lady, qualifying her for a station in which she will never appear; and at the same time incapacitating her for that retirement, to which she is destined. Learning, if she has a real taste for it, will not only make her contented, but happy in it. No entertainment is so cheap as reading, nor any pleasure so lasting. She will not want new fashions, nor regret the loss of expensive diversions, or variety of company, if she can be amused with an author in her closet."

I am well aware that a rigid censor may blame this view of things exhibited by Lady Mary as too limited, and exclaim, in the beautiful words of Mrs. Carter, addressed to another of her own name:

"How short a period, how confin'd a space,
Must bound thy shining course beneath the skies!
For wider glories, for immortal fame
Were all those talents all those graces given!"

But let it be remembered, that I have not compared the occupations of idle reading with the duties pointed out by religion; but only with the pursuits of worldly ambition.

ambition. And surely of those who thus employ themselves it may well be said, with Gray;

“Beneath the good how far, yet far above the great!”*

Nº. XXV.

How far History is true.

Sir Robert Walpole said to his son Horace, who, with a view to amuse him, was preparing to read some historical performance, “O, do not read history, for that I know must be false!” This is a most extraordinary assertion, which exhibits the narrowness of the minister’s mind in very glaring colours. Coxe says he had little taste for literary occupations, and was not a patron of the Muses. He employed low persons to write for government, in consequence of which the political pamphlets in his defence are far inferior to the productions of his adversaries. Hence his administration often suffered in the public opinion, when, as has happened since to others, his measures only wanted an able exposition to make them popular.

* We may perhaps apply to idle reading what Lord Clarendon records as the opinion of James Hay, Earl of Carlisle, as to a life of pleasure in opposition to a life of business. “He was,” says the noble historian, “a man of the greatest expense in his own person of any in the age he lived; and introduced more of that expense in the excess of clothes and diet, than any other man; and was indeed the original of all those inventions, from which others did but transcribe copies. He had a great universal understanding, and could have taken as much delight in any other way, if he had thought any other as pleasant and worth his care. *But he found business was attended with more rivals and vexations; and he thought with much less pleasure, and not more innocence.*”

All

All that Walpole knew of history were the lying party productions of the day; for which he knew that the materials were garbled or false, and the reasonings fallacious. But Time draws away the veil, that conceals the form of Truth; and it is probable that we have now a more perfect and comprehensive view of public affairs in the reigns of Queen Elizabeth, James the First, and Charles the First, than the most able and best informed actors in those scenes ever possessed. We are more minutely and more correctly acquainted with them than Burleigh, or Salisbury, or Clarendon. The secrets of cabinets are laid open; the private objects of both sides are exposed; and the hidden springs of action are discovered.

But it is a strong argument in favour of the credit due to the historian of integrity and talents, even when he has performed his task without all these aids, that the subsequent publication of State Papers has seldom materially varied the main features of his work. Thus the general fidelity of Camden's account of the reign of Queen Elizabeth remains unimpeached. And this is the case also with Lord Herbert's History of Henry VIII.

The portraits of individuals, drawn by the pens of these writers, have seldom been proved by future lights to be essentially erroneous. The capricious tyranny of Henry; the unfeminine strength and heroism of his daughter; the unprincipled cunning and artifices of Leicester; the imprudent and too confident impetuosity of Essex; and the wary and laborious wisdom of Burleigh, have never been more truly delineated. Even those who have looked through the medium of opposite political principles, have agreed in the same great outlines

outlines of portraits; and Arthur Wilson, the puritan, paints his principal characters in colours not inconsistent with those of Clarendon. The noble limner indeed makes his touches with a far finer and more exquisite pencil; and exhibits all the foldings and windings of his subject with inexpressible skill and happiness; but we plainly see the same figure before both draughtsmen, and are therefore sure that it is accurate.

It ought to be an incentive to virtue in public men, that neither titles nor power will long be able to disguise the truth. A lucky and undeserved elevation will only expose a man more obviously to the scrutiny of impartial posterity. Sir Robert Walpole now holds the exact place in history, which he merits: he is no longer injured by the discredit or the weakness of his defenders; nor depressed by the brilliant eloquence or splendid stations of his opponents. His practical wisdom; his strong, though coarse, understanding; his dexterity in the management of business, and in allaying the heats of party; his firmness in cultivating the arts of peace, and benefits of commerce, in defiance of clamour, at a critical period when the exigencies of the kingdom in the state of European politics made such a line of conduct a choice of real wisdom, have been justly eulogized by Burke, and detailed by the eminently useful labours of Coxe.

It may seem of little consequence to us, what is said when our mortal relics are sleeping in the grave. But, though "flattery" cannot "soothe the dull cold ear of death," the report of the truth may perhaps delight or torment our departed spirits, accordingly as it is good or evil.

Yet whatever be the import to the dead, to the

living the knowledge of the truth is certainly of consequence. All the wisdom, which is supposed to be built on experience, stands on a rotten foundation, if the pages of history are falsified. If the real state of facts be mistaken or concealed, what certainty is there in the deductions which are extracted from them?

It becomes a matter therefore of a very serious nature, to those who study the actions and progress of mankind in society, to vindicate the integrity and accuracy of history.

Nº. XXVI.

On Imprisonment for Debt.

The short debate, which took place on Friday the 11th of March on Lord Moira's Motion for the Second Reading of the Debtor and Creditor Bill, forces from me a few observations, which, though they will contain nothing new, cannot be too often repeated. Lord Moira deserves the thanks of every lover of philanthropy and extended policy, and will, I trust, persevere with a continuance of hope, "even though hope be lost." It is a bad symptom of the times, that such arguments, as were used against him, should prevail. Though it be dangerous to level to the ground, and build anew, and though rash innovation ought to be avoided, yet it is a contemptible narrowness to go to the contrary extreme, and refuse every *amelioration*.

It would be presumptuous to attempt to add new force to the arguments of Dr. Johnson, to which Lord Holland so handsomely referred. The *Idler* is a work
of

of too general circulation to require a reference to the subject which the great moralist has discussed, or to copy many of its passages. But there is a part so directly applicable as a reply to the arguments of a noble Lord, that even from this common book I cannot refrain from repeating a few sentences of such inexpressible importance.

“To the relief of this distress, no other objection can be made, but that by an easy dissolution of debts, fraud will be left without punishment and imprudence without awe, and that, when insolvency shall be no longer punishable, credit will cease.

“The motive to credit is the hope of advantage. Commerce can never be at a stop, while one man wants what another can supply; and credit will never be denied, while it is likely to be repaid with profit. He, that trusts one, whom he designs to sue, is criminal by the act of trust; the cessation of such insidious traffic is to be desired, and no reason can be given, why a change of the law should impair any other. We see nation trade with nation, where no payment can be compelled. Mutual convenience produces mutual confidence; and the merchants continue to satisfy the demands of each other, though they have nothing to dread but the loss of trade. It is vain to continue an institution, which experience shews to be ineffectual. We have now imprisoned one generation of debtors after another, but we do not find that their numbers lessen. We have now learned that rashness and imprudence will not be deterred from taking credit! Let us try, whether fraud and avarice may be more easily restrained from giving it!”*

* See the Idler, No. 22 and No. 38.

It has been often observed, that the same violence, the same indiscriminate view of things, which, when out of power, attacks every thing, when in power, defends *any* thing. The philosophy of legislation is indeed a far different and loftier attainment, than that technical skill which applies with tolerable correctness that which has been enacted. How wofully do men expose the narrowness of their intellectual faculties and acquirements, when they venture beyond the file of authorities, into the expanded field of principles! It belongs to the few, to whom nature has been more prodigal, to unite the mastery of both.

Many things, which have been long established, are indeed founded on better reasons than we may at first perceive: and the annihilation of them would perhaps create chasms and inconveniencies, not foreseen. But, on the other hand, it is perfectly ludicrous to suppose that every thing has arrived at perfection, and that no amelioration in any part of our ancient institutions is requisite. Many corruptions have gradually grown up with the progress of time: and many provisions have long outlasted their causes—and though originally wise, are become, by change of circumstances, highly injurious. Are we to be such bigotted admirers of antiquity, as to endure them all without an attempt at amendment? But when the cause of humanity is at stake; when liberty, the most precious of our natural and civil rights is in question, we cannot hear without horror obsolete arguments and pedantic authorities pleaded as reasons for continuing a cruel, senseless, and intolerable grievance; which puts the thoughtless and unsuspecting in the power of the revengeful, the avaricious, and the extortionate; which
has

has the most direct tendency to defeat the purpose it pretends to have in view; which makes poverty a crime, and places the unfortunate in the society of the felon; which feeds the worst passions of the relentless creditor; and hardens the tender heart of adversity into wretchedness or despair!

Better were it a thousand times that credit should be annihilated, and commerce itself perish, than be encouraged by means like these! The debtors who encumber our prisons are the disgrace of our police. The abuses by which their debts have been swelled, and the inexpressibly detestable practices by which their confinement is aggravated, must fill every feeling mind with a degree of indignation above the power of language to paint. If Lord Moira had no other claims to public approbation, this alone would stamp his merit. He is too noble to be discouraged in his honourable undertaking by temporary opposition. And let the virtuous spirit of Lord Holland recollect that he will add new laurels, to those acquired by his honourable pursuits, by this new effort of his cultivated mind. It becomes a man like him, who adorns his station with the flowers of literary genius, thus to tread in the steps of his great uncle! These are the most grateful offerings, which he can strew on his mighty relative's grave! I am not ashamed to say this, in defiance of the opposition I feel to his political attachments.

March 17, 1808.

N^o. XXVII.*On modern poetry; and particularly SCOTT's Romance of MARMION.*

While a wanton departure from ancient models is liable to just censure, a servile adherence to them is still more offensive. On one hand a grace may be snatched beyond the reach of art; on the other, every thing must be dull and creeping. We are apt to think highly of the ages that are past, and to complain mechanically of the dearth of genius in our own. In the poetical world seldom has the complaint been more ill founded than at present. As I would scorn to let envy suppress the praise of my cotemporaries, so would I scorn to sacrifice my sincerity for the purpose of flattering any one. From my heart I believe, that, though in these days we neither possess a Shakspeare, a Spenser, nor a Milton, yet seldom have we had such a galaxy of genuine poets as at present adorn this country. A due regard to delicacy, and the just feelings of individuals, precludes me from a regular enumeration of them.

But a poem, which has been published in the present month, has filled me with delight so singular in its kind, and so high in its degree, that I will not suppress the generous emotion of gratitude that impels me to record my pleasure. Mr. Walter Scott's *Romance of Marmion, a Tale of Floddon Field*, contains a series of *Introductory Epistles*, novel in their kind, and as highly poetical and attractive as they are new.

The author has given its free and natural range to a mind most richly and exquisitely adorned with all the feelings

feelings and images of genuine poetry. How enchantingly, and with what ease and grace he exercises the wand of the magician, and brings before us the varied and changing creations of a moral, sentimental, and picturesque fancy, will be better felt than expressed by every reader of taste and sensibility! Poetry here appears in its natural shape, uncramped by rules, and unfettered by proto-types.

Mason, I think, somewhere says, that what is easy reading is not easy writing. The remark has always struck me as singularly unhappy. Studied writings never pursue the natural association of ideas, and are therefore seldom perused without labour, and deliberate attention. The intermediate links are imperceptibly dropped by the painful composer; and all that freshness and raciness, which finds an instant mirror in every mind, is gone. Dr. Warton records a curious anecdote of Dryden's noble Ode on Alexander's Feast, which he says was composed at a sitting, and which accounts for that irresistible charm of vigour and brilliance, that pervades the whole of it.

Let not idleness and imbecility take advantage of these remarks. Faculties of an ordinary cast must not presume to shew their nakedness. It is only for heads and hearts highly endowed to pour forth their stores without premeditation. Others must be left to the humbler kind of merit, that is attainable by study and toil. From the sacred paths of poetry, from all that is to hurry away the mind into scenes of imaginary splendour, they would do well to abstain. The frigid labour of forcing words into rhythm, of seeking for figures in which to invest trite thoughts, will never succeed in producing the effects of genuine poetry. The infatuated

operator may have the luck of procuring the praise of the mechanical critic, who judges by rules; but the public will sleep over his work, and then quit it for more rational prose, which has all its merit without any of its defects.

What a contrast are the effusions of Walter Scott! He seizes the lyre, and scatters about his wild strains at every careless touch! His notes

—————“ sweet music breathe
Above, about, or underneath
Sent by some spirit to mortal's good,
Or th' unseen genius of the wood.”*

His six epistles are addressed to 1. William Stewart Rose, Esq. 2. The Rev. John Marriot. 3. William Erskine, Esq. 4. James Skene, Esq. 5. George Ellis, Esq. 6. Richard Heber, Esq. The first opens thus:

“ Ashesteel, Ettricke Forest.

“ November's sky is chill and drear,
November's leaf is red and sear:
Late, gazing down the steepy linn,
That hems our little garden in;
Low in its dark and narrow glen
You scarce the rivulet might ken,
So thick the tangled greenwood grew,
So feeble trill'd the streamlet through:
Now murmuring hoarse and frequent seen
Through bush and brier, no longer green,
An angry brook, it sweeps the glade,
Brawls over brook and wild cascade,
And, foaming brown with doubled speed,
Hurries its waters to the Tweed.

* L'Allegro.

No

No longer Autumn's glowing red
 Upon our forest hills is shed;
 No more beneath the evening beam,
 Fair Tweed reflects their purple gleam;
 Away hath pass'd the heather-bell,
 That bloom'd so rich on Need-path fell.
 Sallow his brows and russet bare,
 Are now the sister heights of Yair.
 The sheep, before the pinching heaven,
 To shelter'd dale and down, are driven,
 Where yet some faded herbage pines,
 And yet a watery sunbeam shines:
 In meek despondency they eye
 The withered sward and wintry sky,
 And far beneath their summer hill
 Stray sadly by Glenkinnon's rill:
 The shepherd shifts his mantle's fold,
 And wraps him closer from the cold;
 His dogs no merry circles wheel,
 But, shivering, follow at his heel;
 A cowering glance they often cast,
 As deeper moans the gathering blast."

I cannot refrain from giving one more specimen,
 taken from the Third Epistle.

"Thus while I ape the measure wild
 Of tales that charmed me yet a child,
 Rude though they be, still with the chime
 Return the thoughts of early time;
 And feelings rous'd in life's first day
 Glow in the line, and prompt the lay.
 Then rise those crags, that mountain tower,
 Which charmed my fancy's wakening hour:
 Though no broad river swept along
 To claim perchance heroic song;

Though

Though sighed no groves in summer gale,
 To prompt of love a softer tale;
 Though scarce a puny streamlet's speed
 Claimed homage from a shepherd's reed;
 Yet was poetic impulse given,
 By the green hill and clear blue heaven.
 It was a barren scene and wild,
 Where naked cliffs were rudely pil'd;
 But ever and anon between
 Lay velvet tufts of loveliest green;
 And well the lonely infant knew
 Recesses where the wall-flower grew,
 And honey-suckle loved to crawl
 Up the low crag and ruined wall.
 I deemed such nooks the sweetest shade,
 The sun in all his round surveyed;
 And still I thought that shattered tower
 The mightiest work of human power;
 And marvelled, as the aged hind
 With some strange tale bewitched my mind
 Of Forayers, who, with headlong force,
 Down from that strength had spurred their horse,
 Their southern rapine to renew,
 Far in the distant Cheviots blue,
 And, home returning, filled the hall
 With revel, wassell-route, and brawl.
 Methought that still with tramp and clang
 The gate-way's broken arches rang;
 Methought grim features, seamed with scars,
 Glared through the window's rusty bars.
 And ever by the winter hearth,
 Old tales I heard of woe or mirth,
 Of lover's sleights, of ladies' charms,
 Of witch's spells, of warriors arms;
 Of patriot battles, won of old
 By Wallace wight and Bruce the bold;

Of later fields of feud and sleight,
 When pouring from their Highland height,
 The Scottish clans, in headlong sway,
 Had swept the scarlet ranks away.
 While stretch'd at length upon the floor,
 Again I fought each combat o'er,
 Pebbles and shells, in order laid,
 The mimic ranks of war displayed;
 And onward still the Scottish lion bore,
 And still the scatter'd Southron fled before."

March 17, 1808.

Nº. XXVIII.

Genius incompatible with a narrow taste.

That mighty gift of the Deity, which enables mankind to cast a glance over the whole surface of creation, and even to penetrate occasionally with some success into its internal movements, is sadly limited in its faculties by the exclusive contemplation of individual excellence, even though the most wonderful and super-eminent in the annals of human existence.

I have therefore always thought, that the sort of idolatry, which for nearly half a century we have been called on to pay even to Shakspeare himself, has been carried a little too far to be consistent with a due expansion of our intellects. A sound candour must admit that the words *bigotry* and *idolatry* are indeed literally applicable to this confined occupation of our taste and pleasures. Lord Grey, on Tuesday last, * applied the terms *besotted bigotry* to another occasion; and,

* March 15, in the House of Lords, on the Reversion Bill.

whether

whether applicable* or not, described the evils of bigotry with great force and animation of language, and a poignant acuteness of discrimination.

Warton in his account of Sackville's *Gorboduc* remarks that such has been the undistinguishing or ill-placed fondness for the bard of Avon, that some of his worst and most tinsel passages, and surely a more unequal poet never wrote, have been admired the most.

The diversities of mental excellence are endless; and never did Providence, in its most favoured productions, unite all the varied powers, of which the progress of time is continually developing new hues. To bind ourselves fearfully to models is the mark of a secondary genius.

When I perceive a man incapable of deriving pleasure from more than one style of composition, and dogmatising on its exclusive merit, I pity his weakness, and despise his presumption. When he narrows his curiosity either to what is old or what is new, when he confines his praise to the dead, or to the living, though in both cases he is ridiculous, perhaps his folly is more venial in the last.

Why should one man of genius be envious or jealous of another? There is room enough for all. Another thousand years may roll over us without encumbering the stores of intellectual delight, or exhausting the topics of intellectual attention! Even in a selfish point of view, such envy or jealousy is absurd. Can any individual, could even the richness of Shakspeare's vein, find food enough to satisfy the public mind? That

* I do not mean to insinuate that the application was just. On that I give no opinion. I allude to his positions as general truths, well expressed.

mind grows voracious with indulgence; and the more it is exercised, the more quantity, and the greater variety, it requires. By the collision of intellects, new lights are struck out, and mutual assistance is derived for the new combinations of each. The most happy faculties require the infusion of new materials, which give new colours to the fancy, and resuscitate its creations.

We talk of Shakspeare's originality. He is original in the proper and best sense. But it is evident that all the literature and all the topics of his day contributed to his materials. There had been no Shakspeare, such as he now is, but for his predecessors and cotemporaries.

If we speak of a more modern author, who, however beautiful, cannot be put in the same class with Shakspeare, we shall be able to trace almost all the ingredients of his pathetic and sublime compositions home to their sources: yet without detracting much in my opinion from their merit, or even their invention. The poet I mean is GRAY. The particles of thought, and even expressions in numerous instances, belong to others: the *combination* is his own. His exquisite productions could not have existed, such as they are, without the previous operation of other minds. Yet who but Gray could have formed them into so new and perfect a whole? Let it not be supposed that he sought these artificial aids at the hour of composition; they had already been gradually amalgamated in his mind; and when the moment of inspiration came, they involuntarily sprung up into their present shape. The Elegy, the Ode to Spring, the Ode on Eton College, and the Hymn to Adversity, seem to have been
all

all written under one impression of feelings. The same affecting and sublime melancholy pervades the whole.

Unhappy indeed is the author in whom there is no good; from whom there is no pleasure or information to be gleaned. Even a slight ray of genius will add some value to a composition. We daily meet with readers who confine themselves to a few authors, by whom they consider all excellence to be engrossed. They pride themselves on the choiceness of their judgment; and hang over the same strains till almost superhuman merit would tire. When all the numerous, and varying colours of the rainbow are displayed to our sight, shall we content ourselves with preferring one or two simple tints, however beautiful?

March 18, 1808.

ART. XV. *Poetical extracts from Gerardo, or the Unfortunate Spaniard. Translated from the Spanish by Leonard Digges.* 1622. 4to.*

“Sonnet.

“The sun is set, gone down to the cold shade,
 (The misted brightness of his piercing eye,
 Cover'd with black clouds the red eastern sky :)
 My cruel fair, to restfull sleep hath laid:
 Now murd'ers walk, and such as are afraid
 Of day's clear light: now chaunteth mournfully
 The turtle chaste; complaints to multiply
 'Gins she, whom crafty Tereus once betray'd.

* Younger brother to Sir Dudley Digges, Master of the Rolls; both sons of Thomas Digges, Esq. of Wootton Court, in Kent.

O night!

O night! thou image of sad absence, tell
 My Lisis, her two suns are set from me
 For ever: if it chance that she do sleep,
 (May Morpheus wake her with a dream from hell)
 Tell her, of her disdain, my jealousy;
 That though I present am, I (absent) weep."

" A Ditty.

" Thou rotten vessel, that each furious wave
 Measur'st with little force, as damage great,
 Where thy weak ribs weather and water beat,
 Stopping those open mouths that favour crave:
 Thou, that enforc't, the current do'st divide,
 Fly now to heav'n, then to Abyssus fall:
 Strike, now on flats, then on high rocks withall;
 Casting out bodies from each splitted side.
 Yet happy, thou, whose passenger still lives
 In hope of calmer seas, and slacker wind:
 But, ah me! hapless, that a love-sick mind,
 Impossible to cure, no calm relieves."

" Sonnet.

" How do I live, if I have lost my heart?
 If I live not, whence feel I all this fire?
 If so much heat torment my first desire,
 Why, of my glory do I make it part?
 If I be all on fire, what need I art
 To dry my tears, or make wet grief retire?
 Or if a sea of tears, what, to require
 Water, to quench the flame made by love's dart?
 If looking and a sight may satisfy,
 Why do I then so much abhor the light?
 If I abhor, why do I seek it so?
 Mirac'lous love; the more (in vain) I try
 To loosen the hard knot, thy cunning slight,
 The more I labour mine own overthrow."

" Sonnet.

“ *Sonnet.*

“ Sweet voice! I hear thy pleasing harmony,
 Though air resist it, and rebellious wind:
 Oh that the glorious angel I could see
 That thus enchants mine ear, suspends my mind!
 Love, sure, is no base voice, no fancy blind,
 Nor feign'd intention, but reality;
 A substance and engendered deity,
 'Twixt Mars and Venus in adult'rate kind.
 Then, if not wholly voice, since body too;
 Or, yet, if echo, hark: so may thy fair
 Narcissus soft relent and learn to woo:
 But why concealed thus do'st thou declare
 Thyself like him, self-loving? If not so,
 Why art thou nought but voice wrapt up in air?”

“ *Sonnet.*

“ Betis!* whilst pretty Philomel doth sing,
 And to thy silver noise her treble raise:
 Whilst gentle Zephyrus his wings displays,
 'Mongst well tun'd leaves with whistling murmuring,
 Come smooth thy sedge, thy red sands freely fling
 On the green bank, that thy o'erflowing stays!
 Cast them in golden knots through all the ways
 My Nise treads: when she doth nearer bring
 Her clearer (than thy crystal) limbs, chastise
 Thy swifter course. And may no mutinous air
 Then blow, but let the stream glide gently by.
 But, draw that ivory curtain from mine eyes;
 Unvail thy alabaster (goddess fair)
 Though I Actæon, thou, Diana be!”

“ *Song.*

“ Stay, bold thoughts, refrain your will,
 Silent be, and suffer still!

* A river.

What?

What? not speak if she be by?
 Torment: if you do, you die;
 Say, the flame to rise begin,
 Tears without may quench within.
 Better die in easy pain
 Suff'ring, than, if not be slain.
 Is there though no remedy?
 Silence, then, I'll welcome thee!
 And, thou tongue of mine, conceal
 What the heart must not reveal!"

"Verses.

"Base Pandora! thy curs'd mind
 Is not lofty, nor unkind,
 Nor will I a frown allow
 Once unto thy falser brow:
 These were terms might well appear
 Where true love just dealing were.
 Language for the chaster fit,
 Such as you deserve not it.
 Wolfish woman, farewell! Place,
 Where I first her false embrace
 Felt, farewell! Awake then, Fame,
 Loudly my affront proclaim!
 What tho' her lascivious fire
 Kindled once my rash desire,
 And bereav'd my soul? Alas!
 I like flax or paper was,
 Or bay-leaves that singed were,
 Yet their victor's wreath I bear.
 Once, Adonis like, mine eyes,
 Lustful Venus, were thy prize;
 And as she, the bloodless youth
 Redder flowers beheld in ruth,
 So thou joy'st, when as each vein
 Flow'd from me, and earth did stain!

But at length in safety I
Swifter thee than Daphne fly!"

"Elegiac Verses.

"Pure spirit! that leav'st thy body to our moan,
From whence, now disimprison'd, thou art gone
To thy more happy region, where each field
Eternal April of fair flowers doth yield;
Look, if the soul can downward look, and see
A soul, once thine, all tears for want of thee!
When I was doubly prisoner by thine eyes,
How little dream'd I of *Here Lisis lies!*
Or, when a smile would her Gerardo bless,
Little, that earth thus early should possess
So fair a casket! Little thought indeed,
Base worms on sixteen years sweet flesh should feed!
So fruits are in their blossoms nipp'd by frost;
So a tall ship that oft the seas hath crost,
At last, when gladsome port she leaves behind,
How the smooth waters court her, and false wind;
Till when a sudden gust and storm doth rise,
Rock-dashed, she becomes the ocean's prize.
Live yet, my Lisis, on thy marble tomb,
Whilst time bears date, free from oblivion's doom,
That, when the world's last passenger draws near,
In uncorrupted letters may appear,
*Here Lisis lies, that leap'd from vital breath
To meet a lover in embrace of death."*

"Song.

"At the foot of a mountain white,
Clad all in snow
That doth melt with the sunbeams bright,
Celio, as in a dream,
Beholdeth, how the stream
Drives to and fro.

Little

Little pebbles white, red and blue,
 Then doth he see;
 And presented are to his view
 Sands like Arabian gold,
 Near which he may behold
 Apollo's tree.

Instead of fishes, Naiades
 In chrystal vails,
 Lift up their heads from those fresh seas
 With different garlands crown'd;
 Sad Cygnus swimming round,
 His loss bewails.

Young Hyacinthus groweth near:
 Adonis too
 Acanthus the boy doth appear;
 In a flower of his name
 Narcissus lost his fame
 That scorn'd to woo.

The Thracian Minstrel riseth then;
 His harp he brings,
 That attracts birds, beasts, fishes, men;
 With the sweet sound he chears
 The list'ning shepherd's ears,
 And thus he sings;
 'Fenissa the fair now is come;
 Swain, weep no more!
 With little foot of snow
 She trips it to and fro
 On grassy shore.

Come then, Fenissa, fair Fenissa come,
 Come to the shade
 By cool leaves made.
 Sing, Celio: Valley, make Fenissa room,
 And let Echo ring
 She's the valley's spring:
 Fenissa, come!"

"Song.

"When young April once a year
 Doth with emerald face appear,
 Then gives he to each river, he can see,
 By Winter's frost imprison'd, liberty.
 White and yellow flowers are seen,
 Trees and fields are clad in green,
 The wild beast leaves his den,
 And snakes grow young again.
 Then the mournful nightingale
 Sings or sweetly seems to rail
 On him, that basely in a brother's shape
 Transform'd her by his well-revenged rape.
 Thus beasts, birds, and every thing
 Joys upon th' approaching spring ;
 But I, the more relief
 I seek, the more's my grief."

ART. XVI. *Extracts from the Paradise of Dainty
Devises. 1576.*

SEE CENSURA LITERARIA, VOL. I. P. 255.

15. *Who will aspire to dignity,
By learning must advanced be.*

"The poor that live in needy rate,
 By learning do great riches gain :
 The rich that live in wealthy state,
 By learning do their wealth maintain.
 Thus rich and poor are further'd still,
 By sacred rules of learned skill.

All fond conceits of frantic youth,
 The golden gift of learning stays :
 Of doubtful things to search the truth,
 Learning sets forth the ready ways.

O happy

O happy him do I repute,
 Whose breast is fraught with learning's fruit,
 There grows no corn within the field,
 That ox and plough did never till:
 Right so the mind no fruit can yield,
 That is not led by learning's skill:
 Of ignorance comes rotten weeds,
 Of learning springs right noble deeds.
 Like as the captain hath respect
 To train his soldiers in array:
 So learning doth man's mind direct,
 By *Virtue's* staff his life to stay.
 Though friends and fortune waxeth scant,
 Yet learned men shall never want.
 You imps therefore in youth be sure,
 To fraught your minds with learned things:
 For learning is the fountain pure,
 Out from the which all glory springs.
 Who so therefore will glory win,
 With learning first, must needs begin.

Finis. F. K."

32. *Time gives experience.*

" We read what pains the powers divine,
 Through wrath conceiv'd by some offence,
 To mortal creatures they assign
 Their due deserts for recompence.
 What endless pain they must endure,
 Which their offences did procure.
 A gripe doth *Titius'* liver tear
 His greedy hungry gorge to fill,
 And *Sisiphus* must ever bear
 The rolling stone against the hill.
 A number more in hell be found,
 Which thus to endless pain are bound.

Yet all the woe that they sustain,
 Is nothing to the pain of mine,
 Which cometh through the proud disdain
 Of one that doth to love repine:
 Therefore I cry woe worth the hour,
 Since first I fell in *Venus* power.

The gnawing gripes of irksome thought,
 Consumes my heart with *Titius*' grief
 I also have full vainly wrought,
 With *Sisiphus* without relief.
 Even when I hope to end my pain,
 I must renew my suit again.

Yet will I not seem so untrue,
 To leave a thing so late begone:
 A better hap may yet ensue,
 The strongest towers in time be won.
 In time therefore, my trust I place,
 Who must procure desired grace. *Finis. R. H."*

ART. XVII. *Report of Sales of Books for January
 and February 1808.*

Nº. II.

Libraries of Mr. James Stokes, late Clerk to the Board of Trade, and Mr. William Fardon, both deceased, by Messrs. King and Lochée; three days, Jan. 4-6; lots 610, vols. 1380.

Library of the late Rev. Joseph Smith Hargrave, A. M. Auditor of the Charter House, by Messrs. Leigh and Sotheby; three days, Jan. 5-7; lots 750, vols. 1360.

Miscellaneous collection by Messrs. King and Lochée; Jan. 8; lots 234, vols. 560.

Library of a well-known literary amateur, by Messrs. Leigh and Sotheby; four days, Jan. 20-3; lots 872, vols. 1130.

Miscellaneous

Miscellaneous collection by Messrs. King and Lochée; two days, Jan. 20-1; lots 633, vols. 2320.

Miscellaneous collection by Mr. King, jun.; four days, Jan. 20-3; lots 796, vols. 3750.

Miscellaneous collection by Messrs. Maxwell and Wilson, 17 Skinner Street, Snow-hill; four days, Jan. 25-9; lots 825, vols. 1440.

Library of the late Edward King, Esq. F.R.S. and A.S. et Soc. Antiq. Cassel Sod. Honorar. Author of the Munita Antiqua; Morsels of Criticism; &c. &c. by Messrs. Leigh and Sotheby; eight days, Feb. 1-9.

	Lots.	£.	s.	d.
Books.....	1498	2379	11	6
Library furniture...	10	44	3	6
Total	1508	£.2423	14	0

Miscellaneous collection by Mr. Stewart; two days, Feb. 1-2; lots 353, vols. 890.

Library of Thomas Hawys, Esq. of Charter House Square, deceased, by Messrs. King and Lochée; five days, Feb. 2-6; lots 1370, vols. 2400.

Part 2 of library of the late Rev. John Brand, Fellow and Secretary of the Antiquarian Society, Author of the History of Newcastle, &c. by Mr. Stewart; fifteen days, Feb. 8-24; lots 4090, vols. 5400.

Miscellaneous collection of scarce books by Messrs. King and Lochée; Feb. 9; lots 264, vols. 280.

Miscellaneous collection by Messrs. King and Lochée; two days, Feb. 10-11; lots 528, vols. 1300.

Miscellaneous collection by Messrs. Leigh and Sotheby; Feb. 13; lots 131, vols. 360.

Miscellaneous collection by Messrs. Leigh and Sotheby; two days, Feb. 15, 16; lots 525, vols. 880.

Library of the Rev. Benjamin Beddome, of Ormskirk, deceased,

deceased, by Mr. King, jun.; four days, Feb. 15-18; lots 951, vols. 2330.

Topographical library by Messrs. King and Lochée; three days, Feb. 22-4; lots 525, vols. 680.

Part of the library of Martin Bree, Esq. by Messrs. Leigh and Sotheby; three days, Feb. 29, Mar. 2; lots 590, vols. 1640.

In this division of the season 33,500 volumes have been sold.—The literary amateur, whose collection was sold on the 20th day of January, was the late William Pitt, Esq. He resided in the ancient white house situate in Chapel-street, Westminster; standing to the north east of, and commanding a north view of the yard belonging to Saint Margaret's chapel. The elevated entrance and architecture of the front evidently shew it was originally built for some person above the common rank of life. Its late possessor was a man of erudition and of strict moral principles, with a well-regulated and pious turn of mind. For more than half a century he constantly attended the Sunday morning's service at Saint Paul's Cathedral, nor was his devotion confined to the rotative order of the sabbath, attending at intervals, not unfrequently, during the week. In the enjoyment of a considerable independent property he became the retired and unassuming scholar, and derived a principal amusement in collecting the facetiæ, emblems, and curious wood cuts of the early printers in various languages; works that are too generally supposed to gratify the eye more than enrich the mind. It was the first library of this description yet sold, and the specimens were found to be purchased with avidity. A few were selected to increase the more extensive and highly splendid collection of the Marquis of Blandford.—The library of Mr. King contained about 2700 volumes, being rather critically valuable than voluminously extensive.

extensive.—Of the Rev. Mr. Brand's library the first part was sold at the close of last season; fortunately the rage for reading survived the collector. Soiled and even imperfect books, with rudely curved margins, obtained inconsistent prices. Can it be ascribed to the charm of an antiquarian's name prefixed to the catalogue? Mr. Brand's own work upon "Popular Antiquities," now considered scarce, as prepared by him for republication, with large additions, copyright, &c. formed the last lot, and sold for 600 guineas. With the scarce books anonymously brought forward on Feb. 9, was the only copy known of "Robinson's Handful of Pleasant Delights," which has been repeatedly noticed by Mr. Park in the CENSURA. It sold for twenty-five guineas, and is shortly expected to be reprinted. This volume was purchased some years since at a book stall, (and most perambulators, who occasionally halt with inquisitive research at such places, will recollect one of the best) at the corner of Blenheim-street, Bond-street, for the trifling sum of three pence. In the same collection was the first edition, which rarely occurs, of that little moral and entertaining work "The Complete Angler," by Isaac Walton, printed 1653, again 1656, 1661, 1668, 1676, which will always be valued and admired as well by the piscatory Rambler as those who tenaciously doubt the innocence of the amusement. The unfortunate Ryland received five guineas a plate for the engravings, which accompany the edition by Sir John Hawkins of 1760, republished 1766; both scarce, and from the valuable additions of the graver much enhanced in price. The notes upon this work have been since materially enlarged, but the principal plates are over-worn and omitted. Do not the tasteful and superior embellishments of the "Rural Sports," point to a competent hand for superintending another renovation of this old and esteemed favourite? Though adventitious and expensive ornaments are too often vaunted without utility, yet when fancy is silently invited to

ramble

ramble from the passing world in recreative contemplation, the mind feels additionally gratified in tracing the picturesque views, and delineating the solitude, harmony, and domestic scenes of nature, and imbibes new interest by the familiarity of the "speaking picture." Speculative collections are occasionally brought forward; the typographical one was the fourth from the same proprietor, which are particularly distinguishable by collections in folio of the works of Sir William Dugdale, viz. "Monasticon Anglicanum, 4 vols. 1655, 61, 73, and 82. Same epitomized, 1693. Same in English, with Stevens's continuation, 3 vols. 1718, 22-3. On imbanking and draining the Fens, 1656. Same by Cole, 1772. Warwickshire, 1656. Same printed at Coventry, 1765. Saint Paul's Cathedral, 1658. Same by Maynard, 1716. Origines Juridiciales, 1666, 2d Edit. 1671; 3d Edit. 1680. Office of Lord Chancellor, 1672.* Baronage of England, 2 vols. 1675-6. Troubles of England, 1681. Summons to Parliament, 1685. These bound in russia, with plates by Hollar, &c. are estimated to be worth 200 guineas.

The price or supposed nominal value of books is considered a matter of sufficient importance for the inquiry to out-run, in many instances, a critical or proper knowledge of the author. Whether the work has real merit, and be entitled to class with the valuable productions of reference, seems an immaterial question, unresolved and neglected; for the thesis of philosophy, topography and history, or the interesting flights of genius, bow in price to the unmeaning and artificial word scarcity; and the dullest writer or prosaic poet being rare, unreasonably takes precedence. Upon the purchase of books theory is useless, and those who infer their libraries to have arisen in value from containing similar or better copies of works (either ancient or modern) sold

* This work has very lately been discovered as printed in folio. It is commonly found at the end of "Bacon's Resuscitatio."

under names of the celebrity attached to a Farmer, Steevens, or Reed,* must ever be deceived in the calculation, nor will those names help to form a ratio to guide a purchaser. At such sales the prices are enhanced by factitious circumstances, the auction room then becomes the particular lounge of the indolent collector, and the wanton bidder as well as the literary man. The first of these idle characters bids in consideration of the name of the previous possessor—the second follows the mandarin movement of the head from the fashion of the place, while the last purchases at an advanced price as being a collated copy or other similar efficient reason; but if the same article were again offered in an anonymous sale it might perhaps not find a purchaser at above half the sum originally given. To an anonymous sale, however richly stored, the indolent collector seldom wanders, and the wanton bidder fears to go; hence arises one source for the rarest works being continually found in the shops of Manson, Uphill, Triphook, and Sancho, or any other collector of old books, marked at prices beneath the level of any computation formed upon an average of those given at the sales of literary repute. A priced catalogue is now become a favourite reference, where, upon inspection, many articles will appear to have risen above reasonable value, while others are apparently sunk below the common transferable medium, and condition, always a material point, as it cannot be fully disclosed, proves this source but a faithless guide.

* Mr. Reed discontinued practice in the law from conscientious reasons; at what period he first began to decline practising has not been ascertained: it seems probable to have taken place in 1781. On December the fifth, in that year, and two following evenings, the historical, juridical, and miscellaneous books, part of the library of a barrister deceased, was sold by Mr. Paterson in King Street, Covent Garden. This collection appears by his own hand writing to have been the property of Mr. Reed. Lots 442 produced 103l. 17s.

It

It has been said from an eminent literary pen, that "the age for collecting is past;" true it may be that early printed books are not so easily obtained as they were fifty years back, for then they lay scattered upon the stalls and were considered as little above waste; and even at a late period a first folio edition of Shakspeare's plays was destroyed as useless in a bookseller's warehouse. Old works now pass more hands, are minutely examined, and, known to be fraught with valuable materials, certainly have become scarce; but thence arises greater excitement for research; that which is easy of attainment, in possession, is but little valued! The incertitude of price also increases the interest in obtaining, for although the golden book of Marcus Aurelius, as translated by Lord Berners, found a determined buyer in Reed's sale at two pounds; yet the same hammer, a few weeks preceding, transferred possession of a copy at the very old price of sixpence: a modern tract upon Warton's History of English Poetry has lately passed with similar fluctuation; and some readers may, doubting veracity, hesitate to believe that a clean uncut perfect copy of Chauncey's Hertfordshire was wittingly sold by public auction in London, September 1807, with above thirty persons in the room, for a few shillings over three pounds. Such instances of variation in price (and more could have been enumerated) are sufficient to prove, that not any criterion can be formed as a general guide for the value of books; and it may, perhaps, also be considered, that "the age for collecting is not quite past."

Conduit street.

J. H.

ART. XVIII. *Literary Intelligence.*

There has lately been announced, in one volume, with vignettes, *The Caledonian Muse*: being a Selection of Poems from Scottish Authors, from the Time of King James

James the First. Edited by the late Joseph Ritson, Esq.

This work was printed under the inspection of the late Mr. Ritson, and, by accident of fire, some sheets being destroyed, were never again completed. A portion of the edition having been lately discovered, as much has been printed as has perfected the volume; and it is supposed there are a sufficient number to supply those gentlemen who are forming a collection of the works printed by that Editor.

ART. XIX. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 223.]

1742.

March 22. Rev. Wm. Fleming, author of *A Poetical Epistle to the Rev. Erasmus Head*.

1774.

Dec. 30. Paul Whitehead, Esq.

1775.

Jan. 19. Rev. Dr. Powell, Master of St. John's Coll. Camb.

Aug. 12. Rev. and learned Mr. De Missy, Preacher of the French chapel, St. James's.

Sept. 14. Allen Earl Bathurst, the friend of Pope.

Sept. 27. At Hampton, Edward Lovibond, Esq.

Nov. 22. Sir John Hill.

Sept. . Caleb Harding, M.D. at Mansfield, Notts.

Dec. 20. In Queen's Square, Dr. Campbell.

1776.

1776.

Feb. 10. At Heppington, near Canterbury, Rev. Bryan Fausset, A.M. a learned Collector of Roman Antiquities.

Feb. 20. Mr. Joseph Collyer, Translator of the Messiah and Noah, and the Death of Abel, from the German, and author of a Dictionary of the World, a History of England, a System of Geography, and several other valuable works.

Dr. Rt. James, author of the Medical Dictionary, and inventor of the Fever Powder.

Mar. 24. Mr. John Harrison, æt. 84, an eminent mechanic.

April 5. Rev. James Granger of Shiplake.

April 21. George Huddesford, D.D. æt. 80, at Trinity Coll. Ox.

June 28. Dr. John Wall, an eminent Physician at Worcester, well known in the literary world.

July 7. The celebrated critic Jeremiah Markland, aged 82.

Aug. 2. Matthew Maty, M.D. Principal Librarian of the British Museum.

Sept. 16. Jeremiah Dyson, Esq. M.P. for Horsham, the patron of Akenside.

Sept. 22. Lewis Chambaud, author of many ingenious productions in French and English. His French Dictionary in folio does him great credit as a compiler.

Nov. 16. Mr. James Ferguson, Lecturer in Astronomy, &c.

Dec. 10. The Hon. and Rev. Dr. Drummond, Archbishop of York.

Dec. 26. Mr. Joshua Platt, æt. 80, at Oxford, well known to naturalists for his Treatise on the Belemnite in the Philosophical Transactions.

1777.

Feb. 3. Hugh Kelly.

April 4. John Swinton, B.D. aged 79, Keeper of the University

versity Archives at Oxford; a most learned antiquarian and medalist.

April 7. Countess Temple, daughter and coheir of Thomas Chambers, Esq.

April 9. Thomas Butler, Esq. Steward to the Duke of Northumberland, who assisted in compiling the Percy article in the last edition of Collins's Peerage.

Rev. Tho. Hunter, Vicar of Weaverham, Cheshire, author of several ingenious works.

Aug. 26. Rev. Francis Fawkes.

Oct. 21. Rev. Dr. Daniel M'Queen, eminent for his writings.

Samuel Foote, Comedian.

Nov. 18. William Bowyer, learned printer.

1778.

Jan. 23. Rev. Hen. Hubbard, B. D. Senior Fellow of Eman. Coll. Cam.

Rev. Mr. Hanbury of Church Langton, Leicestershire.

Feb. 20. Wm. Havard, Dramatic Writer.

Feb. 23. Samuel Ogden, D.D.

Rev. Francis Upton, Senior Fellow of Exeter Coll. Oxf.

Rev. Mr. Hele, author of the English Harmonies of the Gospel, Prebendary of Wells.

May 12. Wm. Earl of Chatham.

May 31. Edward Hoblyn, Esq. of Tresadron, Cornwall.

Aug. 3. Patrick Lord Elibank.

Nov. 28. Edward Rowe Mores, F.A.S.

ART. XX. *Literary Obituary.*

1807. Dec. . At an obscure lodging in Ratcliff Highway, Mr. William Henry Hall, compiler of *An Encyclopedia* which bears his name, and of several other works.

1808.

1808. Feb. 15. At Leicester, æt. 81, John Coltman, Esq.
 Mr. James Moir, who was engaged in compiling *A Dictionary of the Scottish Language, Etymological as well as Explanatory*.

March 12. At his house at West Ham, Essex, of which place he was the Vicar, the Rev. George Gregory, D. D. His death will be followed by the poignant regret of all who were acquainted with the qualities of his heart, and the treasures of his mind. To his family it will prove an irreparable misfortune. The loss of such an husband, and such a father, is among the most afflicting evils of mortality. His life was spent in the pursuit and diffusion of all the various sciences, which were immediately or remotely connected with the sacred profession, to which he belonged. As a preacher, he had long held a very distinguished rank; and few men have been so often called upon to plead the cause of charity, and charitable institutions, as himself. His writings will best exhibit the activity of his intellectual powers, and the extent of his attainments. The following are some of them: *The Life of Chatterton; the History of the Christian Church; Translation of Bishop Lowth's Prælectiones de Sacra Poesi, &c.; Essays, Historical and Moral; the Economy of Nature; a Volume of Sermons; Lectures on Natural and Experimental Philosophy*, published only in the last week; and *a Dictionary of Arts and Sciences*. He had also just finished *A Series of Letters to his son, on Literature and Composition*, part of which are already printed. He had for several years been employed at times in preparing *Notes for the Holy Bible*, his edition of which, splendidly illustrated, had been some time in preparation by his friend Mr. Phillips. The materials, it is to be hoped, will be assigned for completion to some able person.

To Correspondents.

The Character of an *Antiquary*, from "Naps on Parnassus," shall be given in next Number.

T. Bensley, Printer,
 Bolt Court, Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXVIII.

[Being Number XVI. of the New Series.]

ART. I. *A pore helpe.*

The bukler and defence

Of mother holy Kyrke,

And weapen to drive hence

Al that against her wircke.

[Surrounded by a rude wood cut representing the fall of Adam, &c.] *b. l. one sheet, small 8vo. without name of place or printer.*

HERBERT registered this little tract in his general history of printing, from Strype's Ecclesiastical Memorials, but seems to have confounded the opening of the book with its title, which runs as above, in the only ancient copy now supposed to exist. Mr. War-ton has added the date of 1550, but his authority for so doing is not apparent. The style is highly Skeltonical, if not the pettish production of that coarse satirist himself. I cite two extracts, as specimens, from the commencement and the close.

“ Wyll none in all this lande

Step forth and take in hande

These felowes, to withstande,
 In nombre lyke the sande ;
 That with the Gospell melles,
 And wyll do nothyng elles,
 But tratlynge tales telles
 Agaynst our holy prelacie
 And holy churches dygnitie,
 Sayinge it is but papistrie,
 Yea fayned, and hipocrisy
 Erronious, and heresye :
 And taketh theyr authoritie
 Out of the holy evangelie," &c.

Is it possible that "Sir Harry," in the following lines, should have reference to Henry the Eighth, who received the title of Defender of the Faith in 1521?

"Because I maye not tary,
 I praye to swete Syr Harry,
 A man that will not vary,
 And one that is no sculker,
 But kan knyghte of the sepulchre.
 That he maye stande fast
 And be not over cast,
 Or els to be the last
 Of all them that do yelde
 In cyte, towne, or fiede.
 For yf he styke therin,
 No doubt he shall not blyn
 Tyll he come to eternytie
 With all his whole fraternyte.
 Amen, therefore saye ye
 That his partakers be.
 Ye get no more of me.

Finis."

T. P.

ART.

ART. II. *Fragmenta Aulica: or Court and State Jests in noble drollery: true and real: ascertained to their times, places, and persons. By T. S. Gent. London: Printed by H. Marsh and Jos. Conyers. 1662. 12mo. pp. 144.* [With neatly engraved frontispiece of a male and female figure, superscribed "Curia quasi Incuria," and beneath their feet an owl and a magpie.]

This amusing collection of court-witticisms professes to be rectified from false citations, and to have the several pieces reduced to their undoubted originals by the careful examination of historical and other tracts. Many of them will be found in later volumes of jests and anecdotes; the reader is here presented with a few that are of less common occurrence.

"In the King's wardrobe is a rich piece of arras • presenting the sea fight in 1588, which at severall audiences of ambassadors hath been used for magnificence in the banquetting-house, (as in Cromwell's usurpation,) and wherein were wrought the living portraitures of the chiefest commanders in that service. On a time a captain who highly prized himselfe and his valour, in that naval fight, coming to court and missing his picture therein, complained of the injury to his friend, professing of himselfe that he merited a place there as well as some therein remembred, for that he was engaged in the middle of the fight. 'Be content, (said his friend) thou hast been an old pyrate, and art reserved for another hanging.'

"Dr. Preston was the greatest pupil-monger in

• The same probably which afterwards ornamented the House of Lords.

England in man's memory, having sixteen fellow-commoners, most heires to faire estates, admitted in one yeare in Queen's Colledge, and provided convenient accommodations for them. As William the popular Earl of Nassau, Prince of Orange, was said to have won a subject from the King of Spain to his own party, every time he put off his hat, so it was commonly said in the colledge that every time Mr. Preston plucked off his hat to Dr. Davenant, the master, he gained a chamber or study for one of his pupils; among whom one *Chambers*, a Londoner, was eminent for his learning. Being afterwards chosen himself master of Emanuel Colledge, he removed thither with most of his pupils; and when it was much admired where all these should find lodging in that colledge which was so full already—one replied, 'Mr. Preston will carry *Chambers* along with him.'

"It is the rule general in arms that the playner the ancients, and so consequently the more honourable. To this purpose a memorable gentleman, the beginning of whose gentry might easily be remembered for its late rise, was mocking at the *plain coat* of an ancient Esquire: to whom the Esquire returned—'I must be fain to wear the *coat* which my great, great, great, great grandfather *left me*; but had I had the happiness to have *bought one*, as you did, it should have been guarded after the newest fashion.'

"King James first coined his 22 shillings piece of gold, called Jacobusses; where on his head he wore a crown. After that he coined his 20 shillings, and wore the laurel instead of the crown. Upon which mutation Ben Johnson said pleasantly, 'that poets being always poor, *bayes* were rather the emblem of
wit

wit than of wealth, since King James no sooner began to wear them, but he fell two shillings in the pound in publique valuation.'

"One was friendly telling Benjamin Johnson of his great and excessive drinking continually. 'Here's a grievous clutter and talk (quoth Benjamin) concerning my *drinking*, but here's not a word of that *thirst* which so miserably torments me day and night.'

T. P.

ART. III. *The Character of an Antiquarian.*

[From "Naps upon Parnassus," 1658. See CENSURA, No. XXIII.]

"He is a Cornish pedling historian: for as that country's dwarf merchants grow great monumental* tradesmen by degrees, with picking their scattered livings from quarries; so our theme blisters to a considerable historian, by rifling the stones for history. Nay, such is his fletch't impiety, that the pure ashes of the dead do not scape his inquisition: hence 'tis he vexes the tombs for almost mortified inscriptions, and sacrilegiously steals that away from them, which did both cover and comprehend them. That unletter'd† vermine which daily diets and waxes fat on letters, devours more learning in his progress through a book, than he by all his jumbling productions begets of his own in his whole life-time. That ceremonious soul which idolatrously worshipt the gentlewoman's thred bare garment, might have quietly kist her rear, which questionless was the senior of the two, wip'd his mouth with

* Stone-cutters.

† A certain kind of vermine that hath ne'er a *letter* in his name.

her petticoated antiquity, and so had escap'd without a dry'd jeer, and like a good husband have sav'd his prodigal breath to cool his pottage. I wonder, as there is an order for the extirpation of papists out of this land, that antiquarians are not inserted amongst that zealous Roman crew: for they are both sinners of the same stock; viz. worshippers of graven images: and, without equivocation, breakers of the second commandment. With what reverence do they put off their heads to any old broken-snooted similitude! But the sacred antiquated table to whom they ought devoutly to doff their feets caps,* they slightly pass by, without the least ethick nod of due respect; had not a reverent Madam prov'd a she-patron to some zealots in this doctrine, had not other more noble learning club'd to the preservation of his memorable name, certainly it long ere this had been buried with his beard-shavings in oblivion. Praiseworthy onely this, that by art he confines a cluster of ages into the narrow compass of his own: like that artificer which button'd up a full dozen of silver spoons in a diminutive box; but more like the people which teach their beds contraction, whose drouzy pates may be truly said to lie in their pockets all the day.

“ Now I think on't, how verily do my two theams agree. 'Tis no wonder: good wits always jump. Like Castor and Pollux, brethren in iniquity, how do they crisp embraces: they both keep a general meeting in this, that they are men of the times: a pair of petty haberdasher'd chronologers, which keep a cir-

* The poorer sort of the author's [Sam. Austin] country-men wear *caps* upon their shoes, to conceal the holes at their toes.

cumspect notary of novelties, that so he may the better see what way the winde sits. But characters should be short-handed. Therefore take this for a parting blow. May the beasts once cast off those thick-skin'd vapours, which smoaking upwards, do shadow their dull brains. Or were they by chymist hat-maker extracted, those reaking fumes by the artist condens'd and modified, would very handsomely beaver their blocks, and fit them as neatly as ere the ancient black-capt cloud did the divine temple.

“ My Muse's feet would surely have slipt if I had (as I was desired) attempted these rocks in verse, without a liberal expence of vinegar'd* ink: the defect of which (cry mercy!) I might have supply'd out of the fountain-head of their sower looks.

Sic explicit Antiquarius.”

ART. IV. *The Shepheard's Kalendar, &c.*

[CONCLUDED FROM P. 32.]

Since the former part of this article was printed, a reference has been made to a copy of the work in its original language, by a gentleman whose extensive library is open to aid every proper research, and whose attention and ready assistance upon literary subjects create universal obligation; it follows to add the name of Mr. Heber. From that reference it seems certain the English Editor made several additions to the trans-

* “ The author doth not accustome himself to p—— in his standish.”

lation: one of them is the following chapter upon “the governance of health,” apparently the portion of a poem ascribed to Lydgate. As this author has been noticed by Warton for “the first of our writers whose style is clothed with that perspicuity in which the English phraseology appears at this day to an English reader;” * the following copy of verses, with the respective minuteness of the collation, may therefore be considered as sufficiently curious to be worth preserving, however otherwise prosaic or tedious. Of the two manuscripts referred to, the one is in the British Museum, (Har. Coll. 2251) and the other (penes me) was obtained from the Hawkins† library at Nash Court. “To enumerate Lydgate’s pieces (says Warton) would be to write the catalogue of a little library;” but that task was performed by the indefatigable Ritson, whose list enumerates 251 pieces,‡ either published or MS. in the libraries of the Museum and Oxford, &c. Upon considering the copies of the following poem, without impeaching the care and industry of that tenacious Editor, it seems doubtful if the list can be considered accurate, as there is manifest probability that some of the articles are only portions of other longer pieces also enumerated, and the wide distribution of them renders it almost impossible by collation, or otherwise, to detect the error.

* History of English Poetry, Vol. II. p. 52.

† An ancient Catholic family at Boughton, near Canterbury.

‡ Some of these are believed to have been ascribed to Lydgate on insufficient authority, as will probably be shewn hereafter by the learned Editor of Milton and Spenser.

“Here

“Here foloweth the gouernaunce of helth, Cap XXX.”

“Who wyll be hole and kepe hymselfe fro syckenes,
And resyste the stroke of pestelence,
Let hym be glad, and voyde all heuenes,
Flye wycked ayres, eschewe the presence
Of infect places, causynge the vyolence;
Drynke good wynes, of holsome metes take,
Smell swete thynges, and for thy defence,
Walke in clene ayre, and eschewe the mystes blake.

With voyde stomake, outwarde the nat dresse
Rysynge vp euery,^b with fyre haue a sustence;
Delyte in gardyns, for the great sweteness;
To be well cladde do thy delygence;
Kepe well thy selfe from inconuenyence;
I[n] stewes ne bathes, no sojourne thou make;
Openynge of the pores, this doth great offence;
Welke in clene ayre and eschewe the mystes blake.

Ete no rawe flesshe, for no gredynes,
And from fruyte kepe thyne abstynence;
Pullettes, and chekyns, for theyr tendernes,
Ete thou with sauce, spare for none exspence;
Vergys, vyneyger, and the influence
Of holsome spyces I dare vndertake,
The morowe slepe, called golden in sentence,
Greatly helpeth agaynst the mystes blake.

For helthe of body, couer fro colde thy hede,
Ete no rawe meetes, take good hede hereto;^c
Drynke holsome wyne, fede the on lyght brede,
With an appetyte ryse from thy mete also;

^a Both the manuscripts begin with the fourth stanza. A trivial difference in the orthography is not always noticed.

^b Early Ed. 1618.

^c ther to, MS. Hawkins.

With women aeged fleshely haue nat to do; ^d
 Vpon thy slepe drynke nat of the cuppe,
 Glad towarde bed, at morowe both two,
 And vse neuer late for to suppe.
 And if it so be that leches do the fayle,
 Then take good hede to vse thynges thre,
 Temporat dyet, temporat trauayle,
 Nat malycyous for none aduersyte, ^e
 Meke in trouble, glad in pouerte,
 Ryche with lytell, content with sufysaunce,
 Neuer grutchynge, mery lyke thy degre,
 If phesyke lacke, make this thy gouernaunce.
 To euery tale soone gyue thou no credence, ^f
 Be nat to hasty, ne sodaynly vengeable,
 To pore folke do thou ^g no vyolence,
 Curteys of language, of fedyng ^h measurable,
 On sondry mete nat gredy at the table,
 In fedyng gentyll, prudent in dalyaunce,
 Close of tonge, of worde nat deceyuable,
 To saye the best, set alway thy pleasaunce.
 Haue in hate mouthes that ben dowble,
 Suffre at thy table no detraccion,
 Haue dispite of folke, that make trowble, ⁱ
 Of false rauenours, ^k and adulacion,
 Within thy place, ^l suffre no deuysion,
 With thy housholde it shall cause encrease ^m
 Of all welfare, prosperyte and foyson; ⁿ
 With thy neyghbours, lyue in reste and peas.

^d In thyn age with wymen haue thou nat ado. MS. Brit. Mus.

^e And not to pensyf for none aduersite. H.

^f To euery tale geue no sodene credence. H.

^g Loke to powre folke thou do. H.

^h in spendyng. B. M.

ⁱ Eschew suche folk as be full of trovble. H.

^k rowners. MSS.

^l Court B. M. Howse H.

^m Whiche in thi howse shuld cause enmytes. H.

ⁿ and prosperite haue dispositione. H.

Be clenely cladde, ° after thy estate,
 Passe nat thy bondes, kepe thy promesse blyue,
 With thre folke be nat at debate;
 Firste with thy better beware for to stryue,
 Agaynst thy felawe no quarell to contryue;
 With thy subget to stryue it were shame,
 Wherefore I counceyle pursue all thy lyue,
 To lyue in peas, and get the a good name.

Fyre at morowe, and towarde bed at eue,
 Agaynst P mystes blacke, and ayre of pestylence,
 Betyme at masse, thou shalt the better cheue
 Firste at thy rysynge to do God reuerence;
 Vesyte the pore with entyer dylygence;
 On all nedy haue compassion;
 And God shall sende grace and influence;
 The to encrease, and thy possession. ¶

Suffre no surfytes in thy house at nyght;
 Ware of rere suppers, and of great excesse;
 Of noddynge heedes, and candell lyght;
 Of slouthe at morowe, and slombrynge ydelnesss,

° clothide. H. P For. B. M.

¶ The following lines are only in MS. H.

Be shreuyne ofte and flee occasione,
 Drede thi god, and sadely onn hymm thou thynke,
 Prayse hymm wit owt suasion,
 And lett his kindnes euer onn the synk,
 Be nott holy wit singuler countenaunce,
 Ne not to solem butt kepe a goode mene,
 In all thi wurke lese not thi sustynaunce,
 Let thi worde and werke be honest and dene.
 Fixt not thi sizt yn no woman's face,
 Fle mych talkynge wit them I rede,
 Leste thou be wit yn a lytyll space,
 Brought inn bale and serrer fro goode spede.

Whiche

Whiche [of] all vyces, is chefe porteresse;
 Voyde all dronkenesse, ^r lyers, and lechoures,
 Of al vnthryfty exyle the maystresse,^s
 That is to say dyce, playes,^t and hasadoures.^u
 After mete bewarre make nat to longe^x slepe,
 Heed, fote, and stomake preserue aye from colde;
 Be nat to pensyfe, of thought take no kepe,
 After thy rent gouerne ^y thy housholde;^z
 Suffre in tyme in thy ryght be bolde,
 Swere none othes no man to begyle.
 In youthe be lusty, and sad^a when thou arte olde,
 No^b worldly ioye lasteth but a whyle.^c
 Dyne nat at morowe, before thyne appetyte,
 Clere ayre and walkynge maketh good dygestyon,
 Bytwene meles drinke nat for no forwarde^d delite
 But thyrste or trauayle gyue the occasion;
 Ouer salte mete doth great oppression
 To feble stomakes whan they can nat refrayne
 Fro thyng contrary to theyr complexion;
 Of gredy^e handes the stomake hath great payne.
 This in two thynges, standeth al thy welthe
 Of soule and body, who lysteth them sewe;
 Moderat fode gyueth to man his helthe,
 And all surfettes than he doth eschewe.^f

^s drounklow. MSS.

^s Of all vnthryffte thei be masterys. H.

^t dyseplayers. B. M.

^u Kepe no displaiois nore no hastardis. H.

^x make ryght short. R.

^y mayntene. MSS.

^z Pay well thi seruaunts at the quarter ende,

Be not in dete fore no manner thinge.

To take wrongfully good put fro thi mynde,

Put euer all thi neyburs in praysynge. H.

^a fade. MSS.

^b for. H.

^c By mistake of the copyist, in turning the leaf over, this line is wanting in the Harleian MS.

^d waywarde. H.

^e besy. H.

^f And all surfette dothe frome hym remeve. MSS.

And

And charite to the soule is dewe.
 This receyte bought is of no potycary,
 Of Mayster Anthony, ne of Mayster Hewe,
 To all indifferent rychest dyetary."§

The Kalendar concludes with the following chapter as "The Auctour's Balade;" transcribed from the edition of 1618, the other copy not having it perfect.

"O ye clarkes famous and eloquent,
 Cunning is caught by reading and exercise,
 Of noble matters full excellent,
 And remember what Salomon saith the wise,
 That praiseth businesse and idlenesse doth despise,
 And saith, he that many bookes doth read and see,
 It is full likely wisdom have shall he.

Remember clarks daily do their diligence,
 Into our corrupt speech matters to translate,
 Yet between French and English is great difference,
 Their language in reading is doulse and delicate,
 In their mother tongue they be so fortunate,
 They haue the Bible and the Apocalipse of diuinity,
 With other noble books that now in English be.

And remember readers where euer ye go,
 That hony is sweet, but cunning is sweeter,
 Cato the great clarke sometimes said so,

§ But of Jeshu owre swete spyker [y]. MSS.

The following conclusion is only in MS. Hawkins.

The shoppe is his blessyde modire Mary,

As full of medycynes as can be thouzt,

Now Jeshu owre leche zeue vs mercy,

And brynke vs to the blysse that he vs bouzt.

Amen, amen, so mote it be,

To Mary we pray that lylly flowre;

And all sayntes reioisynge in the trynyte,

Brynge vs to that hy glorious towre. Amen, for cheryte.

How

How gold is good, and learning much better,
 Yet many full good be, that neuer knew letter,
 And yet vertuous none can be of liuing,
 But first of priests and clarks they must haue learning.

Wherefore with patience I you all desire,
 Beware of rising of false heresie :
 Let euery perfect faith set your hearts a fire,
 And the chaffe from the corne out to trie,
 They that beleeueth amisse be worthie to die,
 And he is the greatest foole in this world i wis,
 That thinketh no man's wit so good as his.

Thus endeth the Shepheards Kalendere,
 Drawne into English by God's reuerence;
 And for profit and pleasure shall clarks to cheere,
 Plainly shewed to their intelligence,
 Out is doen, now readers to your diligence:
 And remember that the printer saith to you this,
 He that liueth well may not die amisse.

Finis."

Conduit street.

J. H.

ART. V. *Fragment of the tragedy of Gismonde of
 Salerne, written 1568. MS.*

Robert Wilmot in 1592 published the tragedy of Tancred and Gismunda, the joint production of himself, and four other students, members of the Society of the Inner Temple. In the dedication, addressed to the students, he says, "I am now bold to present Gismund to your sights, and unto your's only, for therefore have I conjured her by the love that hath been these *twenty-four years* betwixt us, that she wax
 not

not so proud of her fresh painting, to straggle in her plumes abroad, but to contain herself within the walls of your house; so am I sure she shall be safe from the tragedian tyrants of our time, who are not ashamed to affirm that there can no amorous poem favour of any sharpness of wit, unless it be seasoned with scurrilous words." It was therefore written as early as 1568, and probably, about that period, presented by the gentlemen before Q. Elizabeth. Wilmot printed it as "newly revived and polished according to the decorum of these days." Otherwise from the following fragment, undoubtedly a portion of the original play, it appears to have been written in alternate rhyme. The Epilogue was new modelled, and the first sonnet seems hitherto unknown. [See *Dodsley—Collection of Old Plays, by Reed, Vol. II. p. 154.*]

“ But in thie brest if eny sparke remaine
Of thie dere love. If euer yet I coulde
So moche of the deserve, or at the least,
If with my last desire I may obtaine
This at thie handes, give me this one request,
And lett me not spend my last breath in vaine.
My lief desire I not, which neither is
In the to geave, nor in my self to save,
Allthowghe I wolde. Nor yet I aske not this
As mercie for myne Erle in ought to crave;
Whom I so well do knowe howe thow hast slaine.
No, no, father! thie hard and crwell wronge
With pacience, as I may, I will sustaine
In woefull lief, which nowe shall not be longe;
But this one suite father if vnto me
Thow graunte, thowghe I cannot the same requite

Th.

Th' immortall godde shall render vnto the
 This due rewarde, and largely guardon it,
 That, since it pleasse the not thus secretly,
 I might enioye my love, his cores and myne
 Maye natheles together graved be,
 And in one tombe our bodies both to shrine
 With which this small request eke do I praie,
 That on the same, graven in bras, thow place
 This woefull epitaphe which I shall saye,
 That all lovers may rewe this moornefull case.
 Loe here within one tombe, where harbour twaine
 Gismonda Quene, and Countie Pallurine;
 She loved him, he for her love was slaine,
 For whoes revenge eke lyes she here in shrine.

Gismonda dieth.

Tancred. O me, alas! nowe doe the crwell paines
 Of cursed death my dere daughter bereave;
 Alas, whie bide I here? the sight constraines
 Me, woefull man, this woefull place to leave.

Scæna 3d.

Tancred cometh out of Gismond's chamber.

Tancred. O dolorous happe, rufull and all of woe!
 Alas, I, caitif wretche! what resteth me?
 Shall I nowe live that with these eyes did see
 Beholde my daughter die; what shall I see
 Her death before my face, that was my lyf,
 And I to live that was her lives decaie;
 Shall not this hande reache to this harte the knyfe,
 That maye bereve both sight and lief awaye;
 And in the shadowes darke to seke her ghoste
 And wander there with her; shall not, alas,
 This speedie death be wrought, sith I have loste
 My dearest joie of all, what, shall I pas

My

My latter daies in paine, and spende myne age
 In teares and plainte, shall I now leade my lief
 All solitaire, as doth the birde in cage;
 And feede my woefull yeres with waillfull grief.
 No, no, so will I not my daies prolonge,
 To seke to live one hower, sith she is gone;
 This brest so can not bende to suche a wronge,
 That she shulde die and I to liue alone.
 No; this will I, she shall have her request
 And in moste royall sorte her funerall
 Will I performe. Within one tombe shall rest
 Her Erle and she, her epitaphe with all
 Gravde thereon shalbe. This will I doe;
 And when these eyes svme aged teares have shedd,
 The tombe my self then will I creepe into,
 And with my blood all bayne their bodies dedd;
 This harte there will I perce, and reave this brest
 The irksome lyf, and wreake my wrathfull yre
 Vpon my self; she shall have her request,
 And I by death will purchase my desire.

Finis."

" Epilogus.

" If nowe perhapps ye either looke to see
 Th' vnhappie lovers, or the crwell sire,
 Here to be buried, as fittes their degree,
 Or as the dying lady did require;
 Or as the ruthfull kinge, in deepe dispeire,
 Behight of late (who nowe himself hath slaine,)
 Or if perchaunce ye stande in dowlfull feare,
 Sith madd Megera is not returnde againe;
 Least wandring in the world she so bestowe
 The snakes that crall about her furious face,
 As they maye raise newe ruthes, new kind of woe,
 Both so; and there, and suche as you percase

Wold be full lothe, so great, so neare to see;
 I am come forth to do you all to wete
 Throughe grief wherein the lorde of Salerne be;
 The buriall pompe is not prepared yet,
 And for the furie, you shall vnderstand,
 That neither doth the litle greatest god
 Finde suche rebelling here in britaigne lande
 Against his royall power, as asketh rodd
 Of ruth, from hell to wreake his names decaie.
 Nor Pluto hereth English ghostes complaine,
 Or dames disteyned lives. Therefore you maye
 Be free from feare, sufficeth to maintaine
 The vertues which we honour in you all;
 So as our britaigne ghostes, when life is past,
 Maie praise in heaven, not plaine in Pluto's hall
 Our dames, but holde them vertuous and chast,
 Worthie to live where furie neuer came,
 Where love can see and beres no dedly bowe:
 Whoes lives th' eternall trompe of glorious fame,
 With joiefull sownde, to honest eares shall blowe.

Finis

The Tragedie of Gismonde of Salerne."

" A Sonett of the Quenes Maides.

" They which tofore thought that the heavens throne
 Is placed above the skies, and there do faine
 The godds and all the heavenly powers to rayne,
 They erre, and but deceave them selfs alone;
 Heaven (vnles you thinke moe be than one)
 Is here in erthe, and by the pleasant side
 Of famous Thames, at Greenwich corte doth bide;
 And as for other heaven is there none;
 There are the goddesses we honor soe:

There

There Pallas sittes; there shineth Venus face;
 Bright bewtie there possesseth all the place,
 Vertue and honor there do live and growe:
 There raigneth she suche heaven that doth deserve,
 Worthie whom so faire goddesses shuld serve."

"An other to the same.

"Flowers of prime, perles cowched in gold,
 Sonne of our daie, that gladdeneth the hart
 Of them that shall your shining beames behold,
 Salve of eche sore, recure of every smart;
 In whom vertue and bewtie striveth soe
 That neither yeldes: loe, here for you againe
 Gismond's vnluckie love, her fawte, her woe,
 And death at last, her phere and father slayne
 Throughe her mishapp, and thoughe ye could not see,
 Yet reade and rue their woefull destinie.
 So Jove, as your hye vertues doen deserve,
 Give you suche pheres, as may your vertues serve
 With like vertues; and blissfull Venus sende
 Vnto your happie love, an happie ende."

"An other to the same.

"Gismonde, that whilom livde her fathers joie,
 And died his death, now dead doth (as she maye)
 By vs praie you to pitie her anoye;
 And to reacquite the same, doth humbly pray
 Jove shelde your vertuous loves from like decaye.
 The faithfull Erle, beside the like request,
 Doth with those wealfull wights, whom ye embrace,
 The constant truth that livde within his brest,
 His hartie love, not his vnhappie case,
 To fall to suche as standen in your grace,
 The Kinge praies pardon of his crwell hest,
 And for amends desyreth it may suffice

That with his blood he teacheth nowe the rest
 Of fonde fathers, that they in kinder wise
 Intreat the jewells, where their comfort lyes.
 And we there messengers beseche you all
 On their behalves, to pitie all their smartes,
 And on our owne (alethoughe the worthe be small)
 We praie you to accept our simple hartes,
 Avowde to serve, with praier and with praise,
 Your honours, as unhable other waies."

"The Argument.

"Tancred, Kinge of Naples, and Prince of Salerne, gave his only doughter Gismonde (whom he most derely loved) in mariage to a forein Prince, after whoes dethe she retorned home to her father, which having felt great grief of her absence, while her husband lived, (so immesurably he did esteme her) determined never to suffer any second mariage to take her from him. She on the other side, waxing wearie of that her father's purpose, bent her minde to the secrett love of the Counte Pallurine, to whom, (he being likewise enflamed with love of her) by a letter subtilly enclosed in a cloven cane, she gave to vnderstand a convenient waie for their desired meeting, throughe an olde forgotten vawte, one mouth whereof opened directly vnder her chamber floore. Into this vawte when she was one day descended for the conveyance of her lover, her father in the mene season (whoes only joie was in his daughter) came to her chamber, not finding her there; and supposing her to have bene walked abroad for her disporte, he sate him downe at her bedde feete, and covered his hedd with the cortine, mynding to abide and rest there till her retorne. She nothing knowing

knowing of this her father's vnseasonable comynge, brought vp her lover out of the cave into her chamber. There her father espiyng their secrett love, and he not espied of them, was vpon the sight stricken with marveilous grief, but either for that the sodein despite had amased him and taken from him all vse of speche, or for that he reserved himself to more convenient re-venge, he then spake nothing, but noted their retorne into the vawte and departed secretly. After great bewailing his vn happ, and charging his doughter with all, he comaunded the Erle to be attached, emprisoned, strangled, debowelled, and his harte in a cuppe of golde to be presented to Gismonde: She filled vp the cupp, wherein the harte was brought, with her teares, and with certen poisonous water by her distilled for that pupos, and dranke vp this deadly drinke. Which her father heering, came to late to comfort his dying doughter: who for her last request besought of him, her lover and herself within one tomb to be buried together, for perpetuall memory of their faithfull love; which request he graunted, adding to the buriall himself slaine with his owne hande, to the reproche of his owne, and terrour of others crweltie.

<i>Cupide,</i>	God of Love.
<i>Tancred,</i>	King of Naples, Prince of Salern.
<i>Gismonde,</i>	King Tancred's doughter.
<i>Lucrece,</i>	King Tancrede's sister.
<i>Guishart,</i>	The Counte Pallurine.
<i>Claudia,</i>	Woman of Gis. privie chamber.
<i>Julio,</i>	Capitaine of the garde.
<i>Mægera,</i>	Furie of hell.
<i>Chorus,</i>	Four Gentlemen of Salerne."

Conduit street.

J. H.

ART. VI. *The Abbreuyacyon of all generall coun-
cellys holden in Grecia, Germania, Italia, and
Gallia; compyled by John le maire de belges,
most excellent Hystoryograffer to kynge Lowys the
xij, of late frenche kynge dedycated to the sayd
kyng lowys. Anno dñi 1519. ¶ Translated by
Iohn gough the prynter herof, by the kynges gra-
cyous priuilege, for vii yeres ensewynge, dwellynge
in Lumbarstrete agaynst the stockys market. Small
Octavo to sig I iiii. l. l.*

At the back of the title commences

*“The prologue of the translator John gough vnto all
chrysten readers.*

*“Where as it is dyew and expedyent for all Chrys-
ten people, to haue the perfyte knowledge and puryte
of chrysten lyuyng, whiche oughte to be in the catho-
lyke church mylytant here in erthe. In the whiche
church hath ben great abuses by the mynisters and
hedes therof, to whom we haue gyuen great cōfydence,
and specyally to theyr prophane ceremonyes, decres,
tradycyons, fantasyes, and dremes, engendred and
spronge vp by the vsurped hed therof, very Antecrystes
bysshoppes of Rome, whiche many yeres hath ben
called popes, as in this present lytell boke is euydently
to be red & sene, vsurpyng the dygnyte of Emperours
& kynges, takynge on them to be hedes and gouer-
noures ouer all kynges regyons and nacyons, resystynge
all auctorytes temporall, ordayned of God and by his
dyuyne lawes. The whiche abhomynacyōs (I of a
very zeale and loue) and for the honoure of God, and
that*

that all englysshe men may the more perfyter se what other noble prynces hath don of late dayes, haue of my symple capacityte translated this lytell worke out of Frenche into our maternall tonge and language, whiche was compyled of an noble and worthy historiograffer, named Iohn le maire xix yere paste at the request of kynge Lowys frenche kynge, the last of that name whiche maryed the moste worthy lady Mary suster to our most redouted Kyng Henry the viii, whiche had as then great warres to defende the armye and warre made by the pope Julius, whiche with great crueltie oppressed Kyng Lowes domynyons & couñtres. [After stating the blood shed by “wycked antecryst Julius—lyke to his predecessours in tymes passed—to support his execrable lyfe, vsurped power, dygnyte emperyall, and regall, which nothing lesse pertayned to the church of Rome, as playnly apperyth in this lyttle boke abreyated out of dyuers autentyke cronacles & storys”—it prays] “vs most crysten people with our hole mynd, hart, & affexion, draw, in one lyue, in one fayth and lawe, with one god whiche is only in heuen, and fyx our hartes with one accorde vnder our onely Kyng Henry the viii, whose actes sheweth hym that he hath ben, is & shalbe euen preserued of God, and sent to vs as an Angelycall Kyng to gouern the people of God from all Babylonytys, Ydolaters, Murderers, Destroyers of the Israelytys; also ye shall not fynde, yf ye ponder well in your myndes y^t. God of his infynyt power hath not wrought in one kynge so hye and wonderfull actys cyuyll and dyuyne & worthy of memorye both farre and nere, byyond the sees, and on this syde the sees, as he hathe wroughte in this our moste right and worthy Kyng nowe raynginge ouer vs, passynge all kynges

wrytten of in the olde Testamente, as Josue, Gehew, Josyas, Ezechias, kinges sent from God to gouerne greater regyons then this is; and yet to stable and confyrme vs the Lord God hath sent this our most noble kynge a prynce to gouerne vs, when so euer it please hym to cal. [This over strained panegyric on the Bluebeard of his age is followed by a pious exhortation to awake the attention of the reader to the many blessings he enjoys, and to receive his statutes injunctions and ordinances concluding to] “gyue God thanks laude, and prayse, through his omnypotent power wyll preserue the honoure, helth and prosperyte, of our moost noble kynge Henry the viii, with our prynce Edward and his moste prudent councyl, may longe contynewe and endure to his hye honoure and glory, and the hole comforte of this Realme nowe and euer. Amen.”

The learned printer has divided this history of the church of Rome into parts and sections, commencing with the time when the treasure was amassed from the Emperour Constantine and his successours, with an account of the various schisms in the church, the councils held at Troys, &c. &c. and continuing the narration to the period of the translator performing his task.

This work is unnoticed by Herbert, and the following copy of the letters patent has a slight variance from the one given by that Editor.

“*The tenour of the kynges preuylege.*”

“Henry by the grace of God Kynge of Englande and of Frañce defensor of the fayth, lorde of Irland, supreme hede vnder Crist ouer the catholyke church of Englande. To all maner of people exercysing the
art

art of pryntyng we gyue gretynge, and to vnderstande that we haue onely graunted and lycensed vnto Iohn gowgh cytesyne and stacyoner of London, that he onely to prynte vnder our pryuelege all maner of bokes new begon, translated, or compyled, by the said Iohn gowgh, & all suche as he doth cause to be translated and prynted by his procurement, cost, or charge, we graunt lycence & auctoryse to the sayd Iohn gowgh his assigners & factors to prynte all such storyes newe begonne lawful and not prohiybyted, so that all such storyes or bokes, be perused and ouersene by our couñceyl or by such as we shal admyt, we graunt to the sayd Iohn gowgh the makynge, pryntyng, and vterance of al such bokes, newe set forth to his owne aduantage for y^e. space of vii yeres imedyatly enseywinge the pryntyng and settyng forth of all such bokes or processe new begonne, and not afore prynted, and thus duryng the tyme afore lymyted that in ony wise no person vsyng the scyence of printing, or not vsyng, do by any maner of crafte or delay prynte within this our Realm, or cause to be prynted els where no such bokes, but that the forsayd Iohn gowgh haue the onely auantage accordynge to the tenor of this our forsayd lycence and pleasur (to hym onely graunted) vpon payne of forfayture of all such bokes contrary imprynted to the effect of this our lycence, comādyng therfore all subiectes, offycers, and mynysters, to ayde and fauourably assyst the sayd Iohn gowgh in the executing of this our lycence and auctorite yf nede requyre. God saue the Kynge. Cum priuilegio regali ad soluū imprimendum p̄ septennium. Imprynted by me Iohn gowgh dwellynge in Lumbard strete, agaynst the Stockes market

market at y^e. sygne of the Mermayd. Anno dnⁱ M. ccccc xxxix."

Conduit-street.

J. H.

ART. VII. *Nash's Pierce Penilesse.*

[CONCLUDED FROM P. 173.]

I shall finish this article with the following extracts from the close.

"Gentle Reader, *tandem aliquando*, I am at leasure to talke to thee. I dare say, thou hast cald me a hundred times dolt for this senseles discourse: it is no matter; thou doest but as I have done by a number in my daies. For who can abide a scurvy pedling poet to plucke a man by the sleeve at every third step in Paules Church-yard, and when he comes in to survey his wares, there's nothing but purgations and vomits wrapt up in wast paper. It were very good the dog whipper in Paules would have a care of this in his unsavory visitation every Saterdag: for it is dangerous for such of the Queenes liege people, as shall take a viewe of them fasting."

&c.

&c.

&c.

The following is from the three last pages.

"Far be it, bright stars of nobility, and glistring attendants on the true Diana, that this my speech should be any way injurious to your glorious magnificence: for in you live those sparks of Augustus' liberality, that never sent any away empty: and Science' seaven fold throne,

throne, well nigh ruined by ryot and avarice, is mightily supported by your plentiful larges, which makes poets to sing such goodly himmes of your praise, as no envious posterity may forget. But from generall fame, let me digresse to my private experience, and with a tongue unworthy to name a name of such worthiness, affectionately emblason to the eyes that wonder, the matchlesse image of honor, and magnificent rewarder of vertue, *Jove's eagle-borne Ganimed*, thrice noble *Amyntas*. In whose high spirit such a Deitie of wisdom appeereth, that if Homer were to write his *Odissea* new (where under the person of Uliesses he describeth a singular man of perfection, in whom all ornaments both of peace and war are assembled in the height of their excellencie,) he need no other instance to augment his conceipt, than the rare carryage of his honourable minde. Many writers and good wits are given to commend their patrons and benefactors, some for prowesse, some for policy, others for the glory of their ancestry and exceeding bounty and liberality: but if my unable pen should ever enterprise such a continuall talke of praise, I would embowell a number of those wind puffed bladders, and dis-furnish their bald pates of the perigwigs poets have lent them; that so I might restore glory to his right inheritance, and these stoln titles to their true owners; which if it would so fall out (as time may worke all thinges) the aspiring nettles with their shadye toppes shall no longer over-dreepe the best hearbs, or keepe them from the smiling aspect of the sunne, that live and thrive by his comfortable beames, none but desert should sit in Fame's grace, none but Hector be remembered in the chronicles of prowesse, none but thou, most

curteous

curteous *Amyntas*, be the second mysticall argument of the Knight of the Red-Crosse.

“ Oh decus atque ævi gloria summa tui”

And heere (heavenly SPENCER) I am most highly to accuse thee of forgetfulness, that in that honourable catalogue of our English heroes, which insueth the conclusion of thy famous *Fairy Queene*, thou wouldest let so speciall a pillar of nobility passe unsaluted. The very thought of his derived descent, and extraordinary parts wherewith he astonisheth the world, and drawes all harts to his love, would have inspired thy forewearyed pase with new fury to proceede to the next triumphs of the stately goddess, but, as I, in favour of so rare a scholler, suppose with this counsell he refrainde his mention in this first part, that he might with ful sayle proceed to his due commendations in the second. Of this occasion long since I happened to frame a sonnet, which being wholly intended to the reverence of this renowned Lord, (to whom I owe all the utmost powers of my love and dutye) I meante heere for variety of stile to insert.

“ Perusing yester night with idle eyes

The fairy singer's stately tuned verse:

And viewing, after chap-mens wonted guise,

What strange contents the title did rehearse,

I streight leapt over to the latter end,

Where, like the quaint comædians of our time,

That when their play is doone do fall to rime,

I found short lines, to sundry nobles pen'd,

Whom he as speciall mirrours singled fourth,

To be the patrons of his poetry;

I read them all, and reverence't their worth,

Yet wondred he left out thy memory.

But

But therefore gest I he suppress thy name,
Because fewe words might not comprise thy fame."

"Beare with me, gentle poet, though I conceive not a right of thy purpose, or be too inquisitive into the intent of thy oblivion: for however my conjecture may misse the cushion, yet shall my speech savour of friendship, though it be not alyed to judgement. Tantum hoc molior, in this short digression, to acquaint our countrey men that live out of the eccho of the court, with a common knowledge of his invaluable vertues, and shew my selfe thankfull (in some part) for benefits received: which since wordes may not countervailē, that are the usuall lip labour of every idle discourser, I conclude with that of Ovid,

Accipe, per longos tibi qui deserveat annos,

Accipe, qui pura novit amare fide.

And if my zeale and duty (though all to mean to please) may, by any industry, be reformed to your grations liking, I submit the simplicity of my endeavours to your service, which is all my performance may profer, or my ability performe.

Præbeat Alcinoi poma benignus ager,

Officium pauper numeret, studiumque fidemque;

and so I breake off this endlesse argument of speech abruptlie.

Finis."

ART. VIII. *A Discoverye of a Counterfecte Conference helde at a counterfecte place, by counterfecte travellers, for the advancement of a counterfecte tittle; and invented, printed, and published by*
one

one (PERSON) that dare not avowe his name.
 Printed at Colleen 1600. Small 8vo. pp. 96.

This, which is an Answer to *Parsons's* book entitled *Doleman's Conference*, of which a full account has already been given in this work, is said to be so excessively rare as to be almost unique.

The following is the Preface.

“To the Auctor of the Counterfaicte Conference, &c.

“It were as easy for me, yf I would, to discover your name with assured proofes, as to detect the devises and driftes of your counterfeate conference made at Amsterdam, but since as it seameth youe are ashamed to justifie the same with your name, I am not he that will publishe it, because it might be thought by somme, that are redye to interpret things to the worst, that hatred might induce me thereunto: that which I desire chefely to be effected by this discourse, next to the inconvenience that might generally have growen by your fraude and desceit undesciphered, is that you would looke upon your ignorance or malice, or perhapes bothe, which is manifest by seakinge to make division betwene Christian Princes, that are in charitye one with another, by defacing the monarchical state, which so longe tyme hath ben used and approved, and by disposinge of the crown of Englande, not weighinge wheare the right lieth, but whear your fancy best liketh; if in this later point you would excuse yourselfe by saying you determine no man's tittle, the course of your whole booke and diverses practises de facto shewe the contrarye.

“These things be not of small weight or importance,
 for

for that they concern kings and kingdoms, and require the practise wisdom and experience of other manner of heddles than yours is, yea and that in nombre to the assembly of a court Parlement. Tharfore you maye see what cause of discontentement you geve to all wise and indifferent men, and what disgrace you have braught to yourself and bretherne; for that, if any happen to be king of Englande besides those two youe would seme to advance, it is likelye, according to the rules of policie and state, that yourself will be in question for meddlinge in these matters above your reach and capacitye, and your bretherne will be blamed and banished out of the country for approving, or at least for not chastising your lewde and yvell demenor: methinketh the preventing of these incomodities should make you consider of somme remedies, and the remorse of your conscience should breede repentaunce, which coming from the bottom of your harte will force youe, in as ample and publicke maner, to disclame and disavowe your sayd conference, as ever passion and partialitye did invite you to set forthe the same. This is the best and easiest waye to satisfie the Princes discontented, the people scandalized, and yourself endangered, and this is that I suppose your wisest friendes will advise you unto: for my particular; I do pray for you, and wishe no waye revenge to your person, but reformation in your manners, as God I call to witnes, who direct youe to that which is best."

The tract itself begins in the following manner:

"It is observed, and hath bene noted longe in the worlde, that no vanitye is so light, which beareth not somme credit, no fable so phantastical, but some will beleve it, nothinge so disorderly attempted which
hath

hath not found a supporter. Even so it falleth out touchinge a certen vaine diet appointed somme years past to abuse the worlde, under the title of a conference aboute the next succession to the crowne of Englande, beinge in deede a confused bablinge of idle troublesome travailers, without interest to deale in suche matter, and a verie confederacie of a practize against the Blood Royal, state and dignitie of that nation.

“Therefore wanting the true and certain place, persone, author, and other due circomstances; it may well be called an infamous fablinge chartel or libel, feigned to be conceived in Holland, knowen to be fostered in Spayne, falselie fathered of R. Dolman, printed at N. to wit no certaine place justifiable, with licence of, it may not be knowen who. Neverthelesse all must be so commended at the first sight for pleasure and utilitye, the author so extolled for sharpnesse of witte, plentye of much readinge, cuninge in conveyhance, abondance of eloquence, and other graces, as none can find any want or default. Nay, (to amplify the estimation as well of the author as of the libel) it is provided that whosoever by worde, deede, or cortenance, seemeth to dislike the one or the other, all such persons must be reputed by a common fame, and thereupon condemned as enemies to the privat designes of the Kinge Catholique, and adversaries to the common cause. Albeit it is very likely that the late Kinge of Spayne, nor this King living, were ever privye to the contents of that libel, nor expressly consented to the publishing thereof, as will appear hereafter; therefore it is but a ridiculouse sentence so rashlye to censure men, and very partial, suche also, as advanceth the credit neyther of King nor cause.

“For

“ For when a man pretendeth a clayme never heard of in any age, to another man’s lande whose quiet possession actually, and right also apparently in all wyse mens eyes, have concurred and continued manye hundreds of years, in him and those whose state and title he hath, and injoyeth, no indifferent wise man will allowe, that the sodainlye supposed pretender may have any reason by a bare clayme to think that he should beare all away without contradiction: especiallye when the claym exceedeth measure, is misliked generally, and bringeth with it suspicion of evil dealinge other wayes, as made by travailing strangers, without the supposed pretender’s warrant and privitie. In respect whereof, and for want of upright behaviour, the same crime may be imputed more justly to the libeller, and his libel as prejudiciall to the same King and cause.

“ The principal scoape and drift, fyrst in mind, though last in operation, and in mean while dissembled (besides the deposinge of the present possessor) is to supplant, dispossesse and disinherit the true heire and lawfull successor of the English crown, with all the offspring, to translate and alter the ancient lawes and customes of that realm, and consequently to transform the government of that nation into a province; or at the least to thrust into the Royall throne, against the right course of English laws, a forainer bred and born far off, whiche neyther in her owne personne, nor any braunche of the roote from whence theis practizers pretend to derive hir title, was ever herde or thought of in the memory of man, nor beforementioned in any record of any age, to such effect or purpose as now is devised; nay, if any such things have bene spoken of,

theis smoothe conferers have practized in time past to suppress it, and to bear the garland another way, and that not long agoe, as hereafter shall be declared.

“ And for the wayes and means to draw this on, they are many, but all roughe, uneven, tedious, indirect, out of the highe waye that may be lead to any good end, all things well weighed, yet agreable to such an attempt: as in like troublesome interprizes it falleth out, that odd shifts must be made for tools to remove blocks, to skower streets, and make ways clearer, for crafty surmises and wily insinuations to walke more smoothly and currantly to the marke. Touching the scope and butte of the booke I will speak hereafter generally, for the particular mischiefs therof every true Englishman dooth throwghlye see at the first sight. In the mean tyme, let us search the wayes to see what monsters lye hidden therein; and soe we shall find the effects like to follow the practizes of their conferers, what gloriouse pretence so ever they geve.”

The following are the contents of the remainder—
 “ A general compact of the Conferrers to bring England to the Civil Laws Roman—A special compact that two lawyers and not law must be umpiers of this matter—Six articles of the lawyer’s agreement—The civilian must lead the temporal lawyer—Popularitye—Popular doctrine—Feigned maxims of forcing laws to direct the Crowne for a common fame—A surmised dowlfullness—Practise a dangerous ensinuation—A seditiouse challenge—Shifts to further surmise by complying with the tyme—Dissimulation and duplicitye in speach must be used—No heyr apparent must be

be known—To wyne tyme by false bruyts—The
 Queen must seem to be put in securitie for her tyme—
 Things must be affirmed by way of protestation onely—
 The late Earl of Derby—The circumstances of effect
 like to follow this pattern of conference—A vaine
 evasion—General mischeifs of innovation—The libeller
 nayther profited the King nor the comon cause—Of
 disservice done to the King by this conference—The
 popular doctrine is ill grounded—Mischeifs in Scot-
 lande by this popular doctrine—Mischeifs in Arragon
 by the same doctrine—Mischeifs of this doctrine in
 the Low Countries—This book of conferences was
 not published with the late King's privyie nor this
 living—No wise man will consent to his own wronge—
 The King prejudiced in state by the booke manye
 wayes in thiese days especially—No Kinge sure of his
 state, but removable by law at will of people—A fond
 assumption of the lawyers—A crafty shift to blere the
 late King; and this living he eyes with a contradic-
 tion—Flatterye and dissimulation disgraceth any at-
 tempt—Blasphemies against the sacred state of Regall
 dignitie—Absurdities against bothe Kinge and sub-
 ject—A King is but tenant at will of the people—
 What rashe boldnesse these disguysed lawyers shew—
 This author and lawyer mock and abuse the King of
 Spayne—The author's extream malyce against the
 King of Scotlande—This author preoccupieth the office
 of a Pope—This author refuseth to take his holiness as
 an example—No cause to esteme the Kinge of Scot-
 lande desperate to be reconciled to the true Catholique
 churche as theis lawyers wolde have the world to
 thincke."

ART. IX. *Extracts from England's Parnassus.*

1600.

SEE CENSURA LITERARIA, VOL. II. P. 317.

“ *The Muses.* ”

“ The Muses not long since, intrapping love,
 In chains of roses linked all array;
 Gave Beauty charge to watch in their behove
 With graces three, lest he should wend away;
 Who fearing yet he would escape at last,
 On high Parnassus top they clapp'd him fast.
 When Venus understood her son was thrall,
 She made post haste to have God Vulcan's aid;
 Sold him her gems and ceston therewithall;
 But all in vain; the Muses made no store
 Of gold, but bound him faster than before.”

Tho. Watson.

“ *Princes.* ”

“ Even as defaults will more conspicuous be,
 How much the offender greater is esteem'd;
 So Virtue in a princely body seen,
 Lamp-like, and far more excellently deem'd,
 That in such unity it's seldom seen,
 In mutual approach of highest bliss,
 Whether more graced each by other is.”

Tho. Storer.

“ *Noctis Initium.* ”

“ Such time as from her mother's tender lap
 The night arose, guarded with gentle winds,
 And with her precious dew refresh'd the sap
 Of bloom and dark, (whilst that her mantle blinds
 The veil of heaven, and every bird was still,
 Save Philomel, that did bemoan her ill:)

When

When in the west Orion lift aloft
 His stately crest, and smil'd upon the twins,
 And Cynthia seemly bright, whose eye full oft
 Had watch'd her love, with radiant light begins
 To peirce the veil of Silence with her beams,
 Sporting with wanton clear in Ocean streams;
 When little winds in beating of their wings
 Did woo the eyes to leave their constant walk,
 And all was hush'd save Zephyrus that sings
 With lovely breathings for the sea-nymph's sake,
 My wrathful griefs perplex my mind so sore,
 That forth I walk'd my sorrows to deplore."

Dr. Lodge.

"Theology.

"In chariot framed of celestial mould,
 And simple pureness of the purest sky,
 A more than heavenly Nymph I did behold,
 Who, glancing on me with her gracious eye,
 So gave me leave her beauty to espy;
 For sure no sense such sight can comprehend,
 Except her beams their fair reflection lend.
 Her beauty with eternity began,
 And only unto God was ever seen;
 When Eden was possess'd with sinful man,
 She came to him, and gladly would have been
 The long succeeding world's eternal Queen;
 But they refused her, O heinous deed!
 And from that garden banish'd was that seed.
 Since when at sundry times and sundry ways,
 Atheism, and blinded Ignorance conspire,
 How to obscure those holy burning rays,
 And quench that zeal of heart-inflaming fire,
 As makes our souls to heavenly things aspire:
 But all in vain; for maugre all their might
 She never lost one sparkle of her light.

Pearls may be foil'd, and gold be turn'd to dross,
 The sun obscur'd, the moon be turn'd to blood;
 The world may sorrow for Astrea's loss,
 The heavens darken'd like a dusky wood;
 Waste deserts lie where watry fountains stood;
 But fair THEOLOGY, for so she hight,
 Shall never lose one sparkle of her light.
 Such one she was, as in his Hebrew song
 The wisest King for fairest creature proves,
 Embracing her the cedar trees among,
 Comparing her to roses and to doves,
 Preferring her before all other loves;
 Such one she was, and every whit as fair;
 Besides these two was never such a pair."

Tho. Storer.

"Astrology.

"Her hand-maids in Amazon-like attire
 Went chaste and modest, like Diana's train;
 One by her gazing looks seems to aspire
 Beyond the moon, and in a high disdain
 To deem the world, and worldly treasures vain;
 She hight ASTROLOGY, on whose bright lawn
 Spheres, astrolabes, and skilful globes are drawn."

Idem.

"Rhetorick.

"The next, fair smiling with a pleasing cheek,
 Had power to ravish and enchant men's ears,
 Hight RHETORICK, whose shadowed veil shews clear
 With silver tongues, and over it she wears
 A wimpled scarf, bedew'd with hearer's tears,
 Whose captive hearts she would detain long while
 With pleasure of her unaffected stile."

Idem.

"Logic.

“ Logic.

“ The third, a quick-eyed Dame of piercing sight,
 That reason’s worth in equal balance weighed;
 The truth she lov’d above all earthly wight,
 Yet could not tell her love ; but, what she said,
 Was certain true, and she a perfect maid;
 Her garments short, tuck’d up to earth prepar’d ;
 And she call’d **LOGIC** without welt or guard.”

Tho. Storer.

“ Arithmetic, Music, Geometry.

“ Next these, whose outward looks I knew aright,
 And bade some portion of their endless treasure,
FAIR ALGEBRA, with fingers richly dight;
 Sweet **MUSIC**, founder of delightful pleasure,
 Earth-scouring Nymph, directress of all measure.
 These humbly did her sovereign highness greet,
 And meekly laid their garlands at her feet.

From every one she pluck’d a special flower,
 And laid each flower upon a several part;
 Then from her one, a stem of wondrous power,
 Whose leaves were beams, whose stalks a fiery dart;
 And that she laid upon my trembling heart :
 These were the buds of art, this plant of bliss :
 This gave them life, they yielded grace to this.”

Idem.

“ Of Posterity.

“ Daughter of Time, sincere Posterity,
 Always new born, yet no man knows thy birth,
 The arbitress of pure sincerity,
 Yet changeable, like Proteus, on the earth,
 Sometime in plenty, sometime join’d with dearth;
 Always to come, yet always present here,
 Whom all run after, none come after near;

Impartial Judge of all, save present state,
 Truth's idioma of the things are past,
 But still pursuing present things with hate,
 And more injurious at the first than last,
 Preserving others, while thine own do waste;
 True treasurer of all antiquity,
 Whom all desire, yet never one could see."

Char. Fitz-Geffrey.

"Grove.

" ——— When many a weary step
 Had brought us to the top of yonder mount,
 Mild Zephyrus embrac'd us in his arms,
 And in a cloud of sweet and rich perfumes
 Cast us into the lap of that green mead,
 Whose bosom stuck with purple violets,
 Half-budded lilies, and young musk-rose trees,
 About whose waist the amorous woodbine twines,
 Whilst they seem maidens in a lover's arms;
 There on the curled forehead of a bank,
 That swell'd with camomile, over whose beauty
 A wanton hyacinth held down his head,
 And by the wind's help oft stole many a kiss,
 He sate us down, and thus we did arrive."

Th. Dekkar.

"Discontent.

"Disquiet thoughts the minutes of her watch,
 Full from her cave the fiend full oft doth fly.
 To Kings she goes, and troubles them with wars,
 Setting those high aspiring bonds on fire,
 That flame from earth unto the seat of Jove:
 To such as Midas, men that doat on wealth,
 And rent the bowels of the middle earth
 For coin, who gape as did fair Danae
 For showers of gold, there Discontent in black

Throws

Throws forth the viols of her restless cares :
 To such as sit at Paphos for relief,
 And offer Venus many solemn vows,
 To such as Hymen in his saffron robe
 Hath knit a gordian knot of passions,
 To these, to all parting the gloomy air,
 Black Discontent doth make her bad repair."

R. Greene

ART. X. *Miscellanea. Prayers. Meditations.*
Memoratives. By Elizabeth Grymeston.

Non est rectum, quod à Deo non est directum.

London: Printed by Melch. Bradwood for William Aspley, 12mo.

Although this work has been previously described in the CENSURA LITERARIA,* yet as this edition varies materially from the one before alluded to, I doubt not but that the communication of it may be interesting. This difference principally consists in the quantity of matter it possesses beyond the other, the number of chapters being extended from fourteen to twenty. The heads of each are here subjoined that their respective contents may be more easily compared.

"1. A short line, how to levell your life. 2. A mortified man's melancholie. 3. A patheticall speech in the person of Dives in the torments of hell. 4. Who lives most honestly, will die most wyllingly. 5. A sinner's glasse. 6. The union of mercie and justice. 7. No greater crosse than to live without a crosse. 8. The feare to die, is the effect of an evill life. 9. That afflic-

* Vol. IV. p. 39,

tion is the coat of a true Christian. 10. A theme to thinke on. 11. Morning meditation, with sixteene sobs of a sorrowfull spirit. 12. A madregall. 13. A Good-Fridayes exercise. 14. Against lasciviousnesse. 15. A paræneticall discourse persuading repentance. 16. That majesty is the daughter of honour and reverence. 17. Of wilfull murder. 18. Of the office of a judge. 19. An evening meditation. 20. Memoratives."

Mr. PARK having given very copious specimens of the author's style, it is unnecessary for me to make any further extracts than by transcribing a few of the valuable "Memoratives" contained in the concluding chapter.

"Epicurisme is the fewell of lust; the more thou addest, the more she is enflamed.

"The end of a dissolute life is a desperate death. There was never president to the contrary, but in the thiefe in the gossell: in one, lest any should despaire; in one alone, lest any should presume.

"Thinke from whence thou camest, and blush; where thou art, and sigh: and tremble to remember whither thou shalt go.

"Let thy wit be thy friend, thy minde thy companion, and thy tongue thy servant.

"True nobilitie descending from ancestrie, proves base, if present life continue not thy dignity.

"The longer wee delay to shew our vertue, the stronger is the presumption that wee are guilty of base beginning.

"Use such affabilitie and convenient complements, as common civilitie and usuall courtesie most requireth, without making thy selfe too cheape to thy friend, or him too deare to thee.

"Be

“Be not at any time idle. Alexander’s souldiers should scale mole-hills rather than rest unoccupied: it is the woman that sitteth still, that imagineth mischief: it is the rolling stone that riseth cleane, and the running water that remaineth cleare.”

J. H. M.

ART. XI. *Resolves, divine, moral, political. The ninth impression, with new and several other additions both in prose and verse, not extant in the former impressions. By Owen Feltham, Esq. Et sic demulceo vitam. London: Printed for A. Sicle, and are to be sold by Allen Bancks and Charles Harper at the Flower de luce in Fleet-street over against Clifford’s Inn. 1670. Folio.*

Of Feltham and his “Resolves” some mention has already been made in the first volume of the *CENSURA LITERARIA*, (p. 24.) The principal object therefore of the present article is to bring forward some few of the poetical productions of this author. Whether they inadvertently escaped the attention of Mr. Ellis in the compilation of his *Specimens*, it is impossible to conjecture, as the majority of them certainly possess no slight degree of merit; but it has been the fate of Feltham to experience little notice or attention in his poetical capacity.

The “*Lusoria, or Occasional Pieces,*” were apparently *first* added to the present edition, and in which the Answer to Jonson’s Ode of “Come leave the loathed Stage,” is inserted, although, according to Oldys, it is not to be found in the subsequent edition of 1677.

The

The following is a table of the principal matters in Lusoria.

“ 1. True happiness. 2. To the Lady D. S.

3. *The Sun and Wind.*

‘ Why think’st thou, fool, thy beauties rayes
Should flame my colder heart;

When thy disdain shall, several wayes,
Such piercing blasts impart?

See’st not those beams that guild the day,

Though they be hot and fierce,

Yet have not heat nor power to stay,

When winds their strength disperse.

So though thy sun heats my desire,

Yet know thy coy disdain

Falls like a storm on that young fire,

So blowes me cool again.’

4. On the Duke of Buckingham slain by Felton the
23d Aug. 1628. 5. The Appeal. 6. Elegie on Henry
Earl of Oxford.

7. *On a Jewel given at parting.*

‘ When cruel time enforced me

Subscribe to a dividing,

A heart all faith and loyalty

I left you freshly bleeding,

You in requital gave a stone,

Not easie to be broken;

An embleme sure that of your own

Heart’s hardness was a token.

O fate, what justice is in this,

That I a heart must tender:

And you so cold in courtesies,

As but a stone to render.

Either

Either your stone turn to a heart,
 That love may find requiting:
 Or else my heart to stone convert,
 That may not feel your slighting.'

8. Upon my Father's Tomb at Babram in Cambridge-
 shire. 9. The Cause. 10. The Vow-breach. 11. The
 Sympathy. 12. The Reconcilement. 13. A Farewell.
 14. Funebre Venetianum. On the Lady Venetia Digby,
 found dead in her bed, leaning her head on her hand.
 15. An Epitaph on Robert Lord Spencer. 16. The
 Spring in the Rock. 17. The Amazement. 18. An
 Epitaph on Lady Mary Farmor. 19. On a hopeful
 youth. 20. An Answer to the Ode of Come leave the
 loathed Stage, &c. 21. To Phryne. 22. To M. Dover
 on his Cotswold Games. 23. On Sir Rowland Cotton,
 famous for letters and other parts. 24. On a Gen-
 tleman whose nose was pitted with the small pox.
 25. Elegie on Mr. Fra. Leigh, who dyed of the plague,
 May-day, 1637. 26. Song. 27. Gunemastia. 28. To
 the painter taking the picture of the Lady Penelope
 Countess of Petersburgh.

29. *Upon a breach of Promise.*

'I am confirmed in my belief,

No woman hath a soul:

They but delude, that is the chief,

To which their fancies roul.

Else how could bright Aurelia fail,

When she her faith had given,

Since vows that other's ears assail,

Recorded are in heaven.

But as the alch'mist's flattering fires,

Swell up his hopes of prise;

Till the crackt spirit quite expires,

And with his fortune dies:

So

So though they seem to cheer, and speak
 Those things we most implore,
 They do but flame us up to break,
 Then never mind us more.'

30. To this written by a Gentlewoman, the answer underneath was given. 31. Song. 32. This ensuing copy, the late Printer hath been pleased to honour by mistaking it amongst those of the most ingenious and too early lost Sir John Suckling. 33. Song. 34. Upon a rare voice. 35. Considerations of one designed for a Nunnery. 36. In Gulielmi Laud, Archiepiscopi Cantuariensis, Decollationem, Jan. 10 1643. 37. On Thomas Lord Coventry, Lord Keeper of the Great Seal of England, who died Decemb. 1640. 38. Upon abolishing the feast of the Nativity of our Blessed Saviour, Anno 1643. 39. On Mr. Mynshull. 40. An Epitaph to the eternal memory of Charles the First, King of Great Britain, &c. inhumanely murdered by a perfidious party of his prevalent subjects, Jan. 30, 1648.* 41. On the Lady E. M."

With regard to Feltham's "Characters of the Low Countries," and his Miscellaneous Letters, (which form the concluding part of the present volume) Mr. Cumming has justly observed "that they prove the author to have been a very lively wit, as well as a grave moralist."

J. H. M.

* The author's veneration for this monarch approaches almost to the verge of blasphemy; after extolling him as outshining Job in patience, and Solomon in wisdom, and comparing his "pearless book," with the Psalms and Proverbs, he concludes the epitaph with the two following lines:

"When he had rose thus, Truth's great sacrifice,
 Here Charles the First, and Christ the second lyes."

ART.

ART. XII. *The Orthographiall Declaration: containing a briefe Aduertisement of two new inventions called Lineage and Fortage, whereby writing-paper and parchment are decently ruled and inclined, for to ingrosse or write upon, after a more dextrous and beneficiall manner than is done or performed by the ordinary way of hand-ruling with plummet, ruler, or brasse-pen. Examples satisfactorie for paper books in quarto are annexed. Paper, parchment, and writing bookes thus Forted and Inclined, are sold in the King's Bench in Southwarke. Nulla dies sine Linea. Cum Privilegio. 1616. 4to.*

"The Advertisment to the Curteous Reader.

"In the state of innocencie (gentle reader) man was naturally indowed with singular imminencie of angel-like perfection, and vnderstanding: but since the fall of Adam, by which man lost this integritie, and therewith, that clearnesse of good knowledge which was inspired by the Almighty, the same hath beene, in some small measure, recouered by man's invention and industry; and all ages haue added something for the increase of the generall knowledge: to which end new inventions, which have but the least shew of tending to the publique good, haue from time to time beene cherished in all good commonwealths; and the inventers encouraged, by being licenced and priuiledged for certain yeares, to haue the sole producing of such arts and mysteries, as they by their studies and induors haue found out. Forasmuch therefore as the author hath attained vnto diuers new and profitable inventions,

ventions, amongst the rest to two deuices which he calleth lineage and fortage, whereof his Maiestie hath beene grationsly pleased to graunt a priuiledge for yeares: the lineage being an art to rule paper, parchment, and writing-bookes, in all volumes, with all manner of lines, in any colour or distance, vsefull for yoong schollers, which learne to write, and helpefull for such as would pen any bookes faire and euen, convenient and expedient also in all kinde of shoppe-bookes, and bookes of accompts and reckonings, which are ruled with redde lines, for the fitter distinction of the numerall places of pounds, shillings and pence: and fortage being an art to strengthen, fortifie and amend all weak and spongeous paper the better to beare incke; examples of diuers sorts of ruling and inlining as also bettering and amending of paper are annexed heereunto; I haue thought good to let thee vnderstand, that at the stationers and booksellers, in Paules Church-yard, and else-where in London, as also at chaundlers that sell and retaile writing paper, all such ruled paper, parchments and writing bookes, are, and may be sold at a reasonable rate and price: and also at the King's Bench you may have your paper and parchment ruled and impressed, after what manner and distance you please, either merely with white lines, or else with marginall incke-lines, and with white lines to write on them. But if in case you desire to see further into the nature and vse of these businesses, the larger Orthographiall Treatises (which are now also vnder hand) doe more fully and amply intreate, and handle all the linearie and fortarie workes and arts, whereof this briefe declaration hath onely giuen a small glimpse, or taste.

“ Examples

“ Examples for paper-bookes in folio are annexed to the Orthographiall Declaration in folio.”

J. H. M.

ART. XIII. *Defects of modern Criticism.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

Independently of the reasons already alleged why the examiner of Mr. Hurwitz's book has urged no solid objections to the antiquity of the present Hebrew letters, unless he would have produced some better one than that drawn from Samaritan letters being found on Jewish coins struck in so late an age as that of the Maccabees, four hundred years after the cessation of kings in Judah, there is still another fact which sets aside still more all evidence derivable from that source, and which is, that there is no sufficient certainty of any of those coins having been actually struck even so early as the age of Simon the Maccabee, but, on the contrary, convincing evidence, that some of them at least, and, possibly, all of them, were not coined until after the reign of Trajan, two hundred and forty years later than Simon abovementioned. It may, indeed, be true, that the examiner might not know of this fact, since it is but a recent discovery ascertained only within these twenty years, and but little known in Britain; as the article on this subject, writ by M. Barthelemy happened to be published during the first scenes of the French Revolution, when the public here were too intent upon the strange political events then

going forward in the world to give any attention to revolutions in literature, namely, in 1790; and I believe that very few copies of the *Journal des Scavans* for that year were imported here, which contained Barthelemy's letter upon this subject, that *Journal* itself having entirely ceased in 1792. I will, therefore, give a full account of all the circumstances relative to this discovery, extracted partly from that letter, and partly from the *Memoirs de l'Academie* for 1713, tom. iii. intermixed with my own remarks, where I have found any particulars deficient or erroneously stated in those French accounts.

In 1713 a M. Henrion communicated to the French academy a silver coin discovered in the cabinet of M. de Pontcarrè, at Rouen, of the ordinary size of such silver coins as were current under the Roman Emperors, which plainly appeared to have been first struck with the usual type and legend found on other coins of Trajan, and in Roman capitals, some of which were still visible both on the obverse and reverse: but since that first type it had been superstruck with another type and legend in Samaritan letters, having on one side a lyre with the words *Chirout Iroushelem*, the *liberation of Ierusalem*, and on the other side a bunch of grapes with *Schemoun* inscribed, i. e. Simon. It happened that the remains of several of the former Roman capitals had become still visible, by the second impression having been but partially made over the surface of the coin and so as not to cover it completely, thus leaving a small vacant space between the outward edge of the second impression and the original edge of the coin; on which vacant space the Roman capitals, or one half of them, were still plainly to be seen, and expressing

expressing part of the usual legends on Trajan's coins. Hence Henrion contended that this and all the other coins, commonly ascribed to Simon the Maccabee, were, in reality, not struck by him, and not until the reigns either of Trajan or Adrian his successor, two hundred and forty years later; he therefore thought it probable that those coins were struck by the Jewish impostor Barcochebas, who, in the reign of Adrian pretended to be the Messiah, and whom the Jews then actually acknowledged as their *king*. This Henrion confirmed by the following reasons added to the evidence of the coin itself, that it had not been struck until during or after the reign of Trajan. "1. That, as Barcochebas lived two centuries and a half later than Simon the Maccabee, it was more probable for his coinage to be now preserved than that of Simon, and Scaliger has expressly affirmed from the testimony of some Jewish Rabbin, whose name he has not quoted, that Barcochebas did actually coin money. 2. That no coin has hitherto been discovered either of Jonathan, the brother and predecessor of Simon, nor yet of Johannes Hyrcanus his son and successor: the former, indeed, is to be little expected, as it was not until the reign of Simon himself, that the privilege of coining money was extorted from the Macedonian kings of Syria; but that his successor, Johannes, should not have continued to make any use of the privilege so valiantly obtained by Simon, and so much valued by the Jews, seems to be unaccountable; and equally so that none of them should now be found, when so many of Simon's are discovered frequently, more especially since Simon reigned only eight years, whereas Johannes reigned thirty-one years. 3. That according to the

best deciphering of the legends on the coins ascribed to Simon, there are found on them the dates of the first, second, third, and fourth years, but no later dates; now these dates agree to the duration of the rebellion by Barcochebas, which was three years and a half, as Jerom informs us. The Jewish Rabbins, indeed, say longer, and Eusebius less, but either he, or Jerom, might mean after Barcochebas was acknowledged by the Jews as King and Messiah, or else they might mean the mere duration of his war with the Romans in Judea; whereas the Rabbins might mean from his first secret preparations for rebellion to the end of all such commotions in Egypt, Lybia, and elsewhere, after the capture of Barcochebas himself by the Romans; for they relate also that his son, for some time, succeeded him. Now, that Simon the Maccabee should coin money only during four years of his reign out of eight, suits less with the duration of his reign than with that of Barcochebas."

Yet notwithstanding these reasons urged by Henrion, all the French academicians rose up in arms against this new opinion, and the coin which supported it, just as if it had been a heresy in literature. Some said the coin might not be genuine; yet they could not deny but that the form, size, and other circumstances, were perfectly similar to other silver coins of Trajan: others allowed it to be genuine, but contended that the legend of Trajan had been superstruck over the type and legend of Simon, not contrariwise; yet mere inspection proved the contrary, as one half of some of the Roman capitals were obscured just so far as the type of Simon reached them. Others said that the Roman capitals had been formed on the vacant space

space of the coin by an engraver; but then the letters would have been indented, not raised up, higher than the surface of the coin. Accordingly, the chief opposer of Henrion placed no dependence on any of these objections, but acknowledged the fact that a coin of Trajan had been superstruck by a type and legend of Simon; this, however, he pretended to have been done by some curious Jew in that reign, when the real coins of Simon were almost worn out and become scarce; on which account, in order to preserve the memory of them, he caused a coin of Trajan to be superstruck with the same type and legend, as had been found on some real coins of Simon, merely in order to preserve a specimen of those ancient and almost defaced ones. This conjecture he attempted to support by asserting that no ancient author has mentioned any such fact as that Barcochebas had ever coined any money [this, however, is not true]. Another of his objections was that according to Scaliger, and others, these Jewish coins have been generally found buried in the ruins of Jerusalem, which had been destroyed by Titus in the seventieth year of Christ, almost fifty years before the rebellion of the Jews, under Barchochebas: how then should the coins of Barcochebas be found buried under those ruins? they must have been coins more ancient than that seventieth year to be buried there [but we shall find that there is no more strength in this support than in the former ones]. It was further urged, that it does not appear by any ancient accounts that Barcochebas was ever in possession of Jerusalem; how then should his coins be found there chiefly? [But this assertion is equally untenable]. Urged by such unsolid and frivolous subterfuges as these, the French academy

refused to acknowledge the evidence of a plain fact, that the coin in question, with the name of Simon on it, was not struck with that type and Samaritan legend until the reign of Trajan, therefore, probably, by Barcochebas, during his rebellion in the succeeding reign of Adrian; and thus prejudice, arising from a former mistake in opinion, prevailed over the obvious evidence of the eyes and senses concerning the coin in question.

Under this sentence of condemnation the matter has rested until the years 1781 and 1790; in the latter of which M. Barthelemy published a letter in the *Journal des Sçavans*, with an account of further discoveries on this subject. He there informs us, that the above coin of Henrion is still extant in the cabinet of the Abbè de Tersan, that he has examined it, that its type on one side is a bunch of grapes with the Samaritan letters *u* and *n*, the probable remains of *Shemoun*, formed round it: on the other side a lyre, around which are the letters which, according to the opinion of all orientalists, form the two words which denote the *liberation of Jerusalem*. Besides these the following Roman capitals are visible round the lyre TRAI---P.M. TR. P. COS. Around the bunch of grapes may also be distinguished these --- R. OPTI---INC. the whole apparently had been as follows: *Trajano---Pontifici maximo---Tribunitia potestate consuli---S. P. Q. R. optimo principi*; which is the very same legend as is found on many of Trajan's coins, and some vestiges of a head may also be still traced *under* the type of the lyre. Yet all these proofs of this coin having been originally one of Trajan's were superseded in 1713 without any sufficient evidence to the contrary; but the fact has been since confirmed, beyond doubt, by

by the discovery of other coins of the same kind. For M. Barthelemy, in this letter, further informs the public, that when Bayer was about to publish at Madrid his tract *De numm. Hebræo-Samaritan.* in 1781, M. Woidé, author of the Coptic Lexicon, sent to him an account of two other silver coins of a similar kind, which he had discovered in the cabinet of Mr. Hunter at London, and which account Bayer accordingly annexed to his above tract. One of these has on one side a bunch of grapes, with the name *Simon*, in Samaritan letters; on the other side is a palm tree with the legend *liberation of Jerusalem*, both superstruck on coins of Trajan, one having also some remains of a *Greek* legend, such as is generally found on other coins of that Emperor, giving him the titles of *Augustus*, *Germanicus*, *Dacius*, and *Consul the fourth time*. Since this Barthelemy has himself found, in the collection of Abbè de Tersan, a fourth coin, superstruck like the others, having on one side a bunch of grapes with these three letters *o, u, n*, of the Samaritan legend still visible round it, being the last of the name *Schemoun*, and beside these the Roman capitals *T R---*i. e. *Tribunitia---*; on the other side the same Samaritan legend *liberation of Jerusalem* round two columns; on the right side of which may be seen just peeping out two leaves of laurel, which seem to have been the end of a laurel crown; of which may be discovered also the knot by which the crown was tied close to the outline of a head, which the second impression has covered and rendered invisible. Nevertheless, one may still recognize that it was the head of Trajan by several marks, which it would be too long to point out here.

Such is M. Barthelemy's account of these late discoveries: let us then consider the conclusions to be drawn from them. He says, "that the legends hitherto found on any of these Jewish coins are one or other of these, *Simon, Prince of Israel*,—first, second, third, or fourth year—*Liberation of Jerusalem*, or else of *Israel*, or *Redemption of Israel*, or *Sion*, which legends seem to be all relative to the same event: was this event then under Simon the Maccabee, or two hundred and forty years later, in the reigns either of Trajan or Adrian? Much may be said on both sides."

In order to avoid prolixity, I shall not translate here his statements of both sides of the question, as I shall afterwards enumerate them along with my own statements. His conclusion from the whole is this "amidst the probabilities, which justify one or other of the above opinions, I had rather propose questions than undertake to resolve them; and in hazarding the following remarks it is rather done in order to procure more proper ones from others, which may serve to throw some light upon the subject. It is only those coins, with which we are now concerned, that were formerly attributed to Simon the Maccabee, whether they have his name upon them or *have not* :* but certainly the public has been hitherto deceived in ascribing the same origin to all of them; and we must now distribute them into different classes, as M. Woide also has proposed in his letter to M. Bayer. The fabric of *some* of them is conformable to that of the coins of those Syrian kings who lived in the second century

* Here Barthelemy confirms what I mentioned in a former letter, that those coins of this class which had not the name of Simon on them *were* yet ascribed to *Simon only*, as well as the others, which have his name.

before

before Christ, which includes the time of Simon the Maccabee, [*i. e.* 140 *bef. Chr.*] but there are *others* on which the letters of the legends are so inverted, disfigured, and transposed, that they seem not to have been struck until the second century *after* Christ, when the artists began to be no longer conversant with Samaritan letters. There are, *thirdly*, other coins among them, on which none of those marks occur, which characterize one century rather than any other; to which, therefore, we cannot assign their proper age and class until some new discoveries have been made to assist us."

"As to the *second* class, abovementioned, those coins of Trajan which have been superstruck with Samaritan types, it is more easy to assign to them their right age, than the event, which was the object in view: all the four of this class hitherto discovered mention the *name* of Simon, and also of the *liberation of Jerusalem*; concerning these then we must conclude on one or other of the two following facts; either that in the second century of Christ the Jews then were governed by some prince of the name of Simon; or else that they then modeled their coins according to the mode of their more ancient coins in the age of the Maccabees. In favour of the former of these conclusions it may be observed that M. Henrion has confidently given the name of Simon to Barcochebas, but I have never been able to find any ancient author who testifies to his name being Simon; so that I judge it more reasonable to have recourse to the *second* member of the alternative proposed with respect to the second class of coins as abovementioned."

"According to this *latter* supposition then we
know

know that under Adrian the Jews attempted to shake off the Roman yoke, just as their ancestors had shaken off, under Simon, the yoke of the Greek kings in Syria. Such similar circumstances might naturally inspire a similar hope; and in order to excite that hope the more warmly among them, their chiefs might have thought that no better method could be devised than to stamp their current money with the name of Simon, and such other inscriptions as might assist in perpetuating his glory: for as the current coins of the first epoch, those of the Maccabee chiefs, attested the success which had attended their attempt; so these coins, thus struck at this second attempt against the Romans, served as a kind of promise of success again. In 1749 I read to the French Academy a memoir, in which I shewed, among other things, that some use was still made of Samaritan letters on Jewish coins, although in a less degree, down to the fortieth year before Christ; and that it might, possibly, have been continued down to still later times, at least, on public monuments: accordingly the above coins, superstruck in the reign of Trajan, with Samaritan letters, prove that the use of them did actually subsist so late as the second century after Christ. It was, however, in a less degree; for, in some coins which I produced in that memoir of the two Alexanders, kings of Judea, after the high priests had assumed the title of *king*, we find on the reverses the legend of *Johannes Rex* on some, and *Jonathan Rex* on others in the Hebrew language, and Samaritan letters; while the obverses have ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΥ in Greek capitals. So also a coin of Antigonus, the last king before Herod, has ΒΑΣΙΛΕΥΣ ΑΝΤΙΓΟΝΟΥ in capitals, on the obverse, but *high-priest*, i. e. *Kohen Gadol*,

Gadol, on the reverse, in Samaritan letters." This practice of assuming Greek names, in addition to the Jewish names, was begun by Aristobulus, whose Jewish name was Judas, the grandson to Simon, and the first high priest who assumed the title of *king*; except that his father, *Johannes*, had commonly obtained the additional name of *Hyrceanus*, but we do not know that he ever styled himself so, as I believe that no coins of him have been as yet discovered, although he ruled the Jews thirty-one years. M. Barthelemy has shewn also that such double names were in use among the Phenicians likewise in *tom. 30 of Memoires de l' Academ.* In my next, I will balance the testimonies on both sides of the question concerning the supposed antiquity of the coins, with the name of Simon on them, some of which M. Barthelemy has represented in a more favourable light as belonging to Simon the Maccabee, than the evidence can support. S.

ERRATA.

p. 290, l. 2, after *partition* insert *between*.

298, l. 10, after *later than* add *Alexander, and fifty than Simon*.

ART. XIV. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

N^o. XXIX.

Traits in the character of Gray the Poet.

Can we judge of a man's actions by the hues of his mind? I am afraid that we cannot with any reasonable certainty. They who are bold in intellect are often timid in conduct; and imbecility, or, at least, a morbid delicacy,

delicacy, marks the personal character of many, whose abstract sentiments are constantly distinguished by vigour and energy. Instead of withdrawing on this account our admiration from individuals, we must only lament the inconsistencies of our weak and imperfect nature!

These remarks have immediately resulted from contemplating the mental and moral traits of Gray, the poet. His faculties were endowed with uncommon strength; he thought with a manly nervousness; and he penetrated forcibly to the bottom of every subject, which engaged his attention. But his petty manners were disagreeably effeminate and fastidious; his habits wanted courage and hardiness; and his temper and spirits were a prey to feebleness, indolence, and trivial derangements. His heart was pure; and his conduct, I firmly believe, stained with no crime. He loved virtue for its own sake, and felt a just, and never slackened indignation at vice. But the little irritations of his daily temper were too much affected by trifles; he loved to assume the character of *the fine gentleman*; a mean and odious ambition in any one; but scarcely to be forgiven in a man of genius. He would shrug his shoulders, and distort his voice into fastidious tones; and take upon him the airs of what folly is pleased to call *high company*.

High company! What is it? By whom is the name so impudently engrossed? Perhaps in any country it is a distinction of little value; at least it is beneath a man of genius; but in this country, in the sense, which it is meant to convey, it does not exist! Mere wealth, however got, has been so long allowed to obtain admission, and to form a large portion among the upper orders

orders of society, that it does not even imply a prevalence of well-educated, and early polished manners! From the changes produced by commerce, the revenues of the old and permanent families are inadequate to the purposes of luxuries; and adventurers and placemen enjoy, for the most part, the preeminence derived from the splendour of money.

Gray in early life had lived much, and travelled, with his intimate friend and school-fellow, Horace Walpole; and I am afraid that there was some little tinge of adulation in his manners towards him; notwithstanding Gray's love of independence triumphed, and separated them abroad. It was Walpole's misfortune to be a coxcomb; and though brought up under a father, who, whatever were his merits and importance, had certainly no pretensions to refined and polished manners, he much affected, as new nobility are apt to do, what is vulgarly called the *haut ton*: his love of literature and his talents (for his talents were of no mean order) were constantly teaching him a better lesson; the whispers of authorship at times soothed him with the hopes of a more honourable distinction; but his struggles are apparent, and often ridiculous; and he could never separate the claims of the man of fashion from those of the writer; nor of the writer from those of the man of fashion.

But Gray, as Mason well observes, had no pretensions to the paltry superiority either of birth or fortune; in him therefore it was a still more lamentable foible to indulge any vanity of this kind. Or rather to assume the first appearance of such a weakness; for his friends who knew him intimately, say that on a nearer inspection it wore off! He was excessively shy and reserved;

served; and was content to let it take the dress of pride and reserve.

We expect in one, whose "mind is his kingdom," a manner careless of little observances, absent, silent or talkative by fits, indifferent to petty distinctions, scorning puffed-up rank, ardent in opinion, and eloquent and forcible, if unequal, in language. Too vehement for affectation or precision, we expect to see him with a neglected person, and eyes beaming an irregular and fearful fire. If there should enter one in a habit neat and studied, with a formal and "travelled" and artificial address; an effeminate voice; and looks rolling warily as if to catch minute breaches of form; should we believe that man to be a poet?

In the freedom of the closet, in the hours of unrestrained solitude, the little vile passions of artificial society never mingled themselves with the purity of Gray's thoughts. There his expanded soul contemplated nature in its general operations; and studied the movements of the human bosom independent of the casual effects of particular seasons and places. The sentiments of the *Elegy in the Churchyard* must be delightful to all ranks and conditions, in every country, and in every state of our civilized nature.

It seems extraordinary that one, who could write so well, should have written so little: nor am I sure that he can be quite acquitted of having hidden that talent, which is not given to be hidden. "Of him to whom much is given, much shall be required." The larger portion, and the best, of his poems, were composed in the year, in which he lost his friend West. Did low spirits suppress his future efforts? Or were his powers paralyzed by too anxious a desire to preserve rather than hazard

hazard his established fame? Such an anxiety would prove that timid weakness, which seems to me the main defect in the poet's character.

Facility is acquired by practice; and ease and simplicity of manner, which are among the greatest charms of composition, are the probable result. Gray therefore might even have improved his powers by further exercise. But even if he had not, it becomes a manly mind not to be too fearful of fame: we should endeavour to deserve it by rational means; and have the fortitude to endure the consequences, if we fail. A petty solicitude never yet obtained its end.

It is not sufficient to feel and think poetically; before any one can win the wreath of a poet, he must be able to arrest, clothe in language, and communicate to others, his thoughts. This is, in truth, the very difficulty and essence of the art; our ideas are so transient and fugitive, (and they are generally so in proportion to the richness and variety of the mind, which produces them,) that it requires great happiness, great practice, and a great and rapid command of words to seize and delineate them. If they are not thus seized, if the production is the result of slow thoughts, and forced conceptions, they may wear the outward form of poetry, and obtain the praise of a cold-hearted critic who judges by rule; but they will never exhibit the charms of true poetry, nor be permanently popular.

Gray therefore would have deserved still better of posterity, if he had exercised the wonderful faculties given him by Nature more frequently.

April 8, 1808.

Nº.

On the severity of fashionable Criticism.

Indiscriminate praise is nauseous; but there is a fashion, lately grown up, still more disgusting than indiscriminate praise. The public is now to be gratified by malignant criticism, exercised upon all occasions at the expense of justice and truth.

It is a bad trait of the age, that it can be gratified at such an abuse of the powers of argument and wit. Ill temper may, no doubt, be connected with acute discrimination and admirable faculties of taste. But when we know that writers are actuated by mercenary motives to feed a depravity of public appetite, we are so far from feeling the motive to be an apology, that we think it less excusable, than if they were impelled by the spleen of a bitter judgment.

To turn the tide of fashion, to counteract that extreme to which the popular rage is always verging, may indeed admit of some excuse, and deserve even some praise. An insipid style of criticism may gradually lose all the wholesome powers of correction, which are necessary to be exercised by the public censors. But it is at least equally injurious, and far more unamiable, to be uniform in the use of the rod! False praise never yet exalted the undeserving into permanent popularity; false abuse has nipped the bud of many a rising genius, and silenced many an inspired tongue for ever.

The exquisite and almost angelic strains of Kirke White, emanating from the lips of a boy, were nearly extinguished by the stupid, ignorant, and insolent sarcasms of a tasteless and presumptuous reviewer; and

Cowper

Cowper was told, on the publication of his first volume, that he had not a spark of genius, or poetical fancy. When Charlotte Smith first published her *Sonnets*, some of the hireling critics spoke of her, as one of whom motives of charity might induce them to speak leniently, but who scarcely deserved a place among the meanest of our versifiers.

They, who know how our works of periodical criticism are manufactured, will not wonder at this; but it would be vain to deny that they have a temporary and wide effect on the public. When a certain Review came out, and I noticed it in the possession of one, who I thought cared little about literature, "Yes," said he, "I can take but one; and I am determined that that shall be *piquant*!"

But will not high-seasoning at last lose its effect? Dram-drinkers in the end lose all the pleasure of the taste, but feel the result in the decay of their bodily and mental faculties.

While the public keenness is thus gratified only to have its sense of enjoyment palled, what possible good can arise from thus damping all energy, and even annihilating hope in the candidates for honourable fame? The pretender is not deterred; he is too presumptuous and unfeeling; the well-qualified aspirer to intellectual honours shrinks like the sensitive plant at the touch, and perhaps closes his leaves, and shuts his bosom for ever!

There is no work which may not be made ridiculous, if the sole object be to find fault; there is none perhaps, to which ingenuity may not discover well-founded objections. Were the *Paradise Lost* to be now given to the world for the first time, how practi-

cable it would be, according to the modern system of criticism, to convince those who had not seen it, that it was a work dull, prosaic, tedious, and without a spark of genius!

April 8, 1808.

Nº. XXXI.

On adulation of the Great.

There is nothing so disgusting in a character which has pretensions of its own to notice, as a mean admiration of rank or wealth. It is impossible to deny that it is a foible, which has sometimes accompanied great abilities. Dr. Johnson had this weakness: "His respect," says Boswell, "for the hierarchy, and particularly for dignitaries of the church, has been more than once exhibited in the course of this work. Mr. Seward saw him once presented to the Archbishop of York, and described his *bow* to an ARCHBISHOP, as such a studied elaboration of homage, such an extension of limb, such a flexion of body, as have seldom or ever been equalled."

If genius and literature do not exalt our minds above the influence of this vulgar kind of greatness, how little of real dignity do they produce! A forward insolence to superior station arises often from a selfish and uneducated temper; but a complacent indifference to those beams of false splendour, by which it too frequently attempts to dazzle our eyes, is among the most enviable traits of a cultivated and enlarged understanding.

This was one of the most prominent and admirable
of

of the many prominent and admirable features of Burns the poet. No contrast between the meanness of his own birth and early habits, and the glare of titles and riches, overset his manly and powerful mind. Yet he is said to have marked well the shades between the aristocracy of rank and the aristocracy of genius, and to have properly allowed to each the due portion of respect.

Swift seems to have betrayed a pettish and unmeasured disregard of those, who were lifted above him by the adventitious qualities of artificial society. By this very sort of disregard he gave proof of the violence of their operation on him. Had Swift been placed by birth or fortune in the highest class, his pride and haughtiness would have been insufferable.

I despise neither titles nor wealth; I am an aristocrat, convinced of the wisdom and necessity of the subordination of ranks; and by no means unwilling to concede proper civility and precedence to them. I would have no man, to whom they belong, forego them; nor can I contemplate with apathy the blood of illustrious ancestors flowing in any one's veins. But when these claims of superiority are put in competition with moral and intellectual qualities, I feel indignant, and cannot suppress my contempt for the person in whose mind they are not eclipsed.

It has sometimes been the hard lot of men of strong endowments to be dependents at the tables of nobility. What can we expect from them in this situation that is not servile and mean?

A head and heart purged from all vain influences, and neither cringing or insolent to the high, nor super-

cilious to the low, are what we demand from a due cultivation of the seeds of intellectual excellence.

Never was there a time when a solid understanding was in so little danger from the bewitching brilliance of power, and honours, and money, as at present. The age of the splendour of statesmen and peers is past; we have few men of independent estates and ancient titles; and still fewer whose personal qualities invest them with glory and command. All, or almost all, is heavy, dull, ungenerous, creeping, selfish, and narrow. No liberal regard to genius, no feeling of the enthusiasms of eloquence, no sense of the splendour of the past, no conception of "the shadowy tribes of mind;" no conscientious delicacy towards ancient pretensions; but a sad and low submission to the operation of shillings and pence, covered over with new or half-old titles, obtained by servility and corruption in office, and considered as grounds of monopoly and exclusion of all but themselves!

How very short a space has elapsed, since we were illuminated by the radiant talents of Burke, Fox and Pitt together; and we had shining in the same sphere many other men, great by nature, who are all now silent in the grave! A dull and fearful calm has succeeded the bright storms of their amazing powers.

In the annals of human nature, Plutus has been a god always too much worshipped, and generally from the most sordid motives. Hateful dispositions, which esteem every thing attractive and amiable in the rich, and every thing wrong or unworthy of notice in the poor and the humble! Which can find wit in the silly jests of the purse-laden fool; and cannot listen to wisdom

dom itself from the lips of one who possesses neither fortune nor rank!

To weak minds there is much in the show of equipages and attendants, and gaudy houses, and splendid dress; to the sensual there is much in the luxury of well-covered tables; and to the interested there are attractions in the spoils of patronage. We see these delusions operating on understandings, from which nature had promised better things. But all I shall say further at present of any one under such influence is the following citation:

“Hic niger est: hunc tu, Romane, caveto!”

April 9, 1808.

Nº. XXXII.

Character of, and extracts from Habingdon's CASTARA.

As it has been insinuated, I think a little hardly, that my essays, having little relation to ancient literature, are not sufficiently connected with the primary object of this work, I shall fill the present paper with extracts from an old poet, whose compositions appear to me to have been most unjustly neglected.

William Habingdon, a Worcestershire gentleman, of noble alliances, flourished in the reign of Charles I. He was born at Hendlip, Nov. 4, 1605. His mother was Mary sister to William Parker, Lord Morley, and Monteagle; and is supposed to be the person who wrote the warning letter to her brother, which led to the discovery of the Gun-powder Plot. Her husband, and son were bigoted Catholics. William married Lucy daughter of William Herbert, Lord Powis,

whose mother was a Percy : and this Lady, under the character of CASTARA, formed the principal subject of his poems, which were first published in 1635, 8vo. and again under the title of *Castara*; and had a third edition under the last title, 1640, 12mo.

They possess much elegance, much poetical fancy ; and are almost every where tinged with a deep moral cast, which ought to have made their fame permanent. Indeed I cannot easily account for the neglect of them. I do not mean that they are not very commonly known among collectors; but the public is little acquainted with them.

The following extracts have not hitherto, I believe, been offered to the notice of modern readers. They are replete with those ethical charms which make them not ill-placed in a *Ruminator*.

“ *To my worthy Cousin Mr. E. C. In praise of the City Life in the long Vacation.*

“ I like the green plush which your meadows wear,
I praise your pregnant fields, which duly bear
Their wealthy burden to th' industrious boor;
Nor do I disallow that who are poor,
In mind and fortune, thither should retire;
But hate that he, who's warm with holy fire
Of any knowledge, and 'mong us may feast
On nectar'd wit, should turn himself to a beast,
And graze i' th' country. Why did Nature wrong
So much her pains, as to give you a tongue
And fluent language; if converse you hold
With oxen in the stall, and sheep i' 'th' fold?
But now it's long vacation, you will say;
The town is empty; and whoever may
To th' pleasure of his country home repair,
Flies from th' infection of our London air.

In

In this your error. Now's the time alone
 To live here, when the City Dame is gone
 T' her house at Brentford; for beyond that, she
 Imagines, there's no land but Barbary,
 Where lies her husband's factor. When from hence
 Rid' is the Country Justice, whose non-sense
 Corrupted had the language of the inn,
 Where he and his horse litter'd; we begin
 To live in silence, when the noise of th' Bench
 Not deafens Westminster, nor corrupt French
 Walks Fleetstreet in her gown. Ruffs of the Bar,
 By the Vacation's power, translated are
 To cut-work bands. And who were busy here,
 Are gone to sow sedition in the Shire.
 The air by this is purged; and the Term's strife
 Thus fled the city, we the civil life
 Lead happily. When in the gentle way
 Of noble mirth I have the live-long day
 Contracted to a moment, I retire
 To my Castara; and meet such a fire
 Of mutual love; that if the city were
 Infected, that would purify the air."

"To my noblest Friend I. C. Esq.

SIR,

"I hate the country's dirt and manners, yet
 I love the silence; I embrace the wit
 And courtship, flowing here in a full tide,
 But loath the expence, the vanity, and pride.
 No place each way is happy. Here I hold
 Commerce with some, who to my ear unfold,
 (After a due oath minister'd) the height
 And greatness of each star shines in the state;
 The brightness, the eclipse, the influence.
 With others I commune, who tell me whence

The torrent doth of foreign discord flow;
 Relate each skirmish, battle, overthrow,
 Soon as they happen; and by rote can tell
 Those German towns, e'en puzzle me to spell.
 The cross or prosperous fate of Princes they
 Ascribe to rashness, cunning, or delay;
 And on each action comment with more skill,
 Than upon Livy did old Machiavil.
 O busy folly! Why do I my brain
 Perplex with the dull policies of Spain,
 Or quick designs of France? Why not repair
 To the pure innocence o' th' country air;
 And neighbour thee, dear friend; who so dost give
 Thy thoughts to worth and virtue, that to live
 Blest is to trace thy ways? There might not we
 Arm against passion with philosophy;
 And by the aid of leisure so controul
 Whate'er is earth in us, to grow all soul?
 Knowledge doth ignorance engender, when
 We study mysteries of other men,
 And foreign plots. Do but in thy own shade,
 (Thy head upon some flowery pillow laid
 Kind Nature's housewifery) contemplate all
 His stratagems, who labours to enthrall
 The world to his great master; and you'll find
 Ambition mocks itself, and grasps the wind.
 Not conquest makes us great. Blood is too dear
 A price for glory: Honour doth appear
 To statesmen like a vision in the night;
 And juggler-like works o' th' deluded sight:
 The unbusied only wise; for no respect
 Endangers them to error; they affect
 Truth in her naked beauty, and behold
 Man with an equal eye; not fraught in gold
 Or tall in title; so much him they weigh,
 As virtue raiseth him above his clay.

Thus

Thus let us value things; and since we find
 Time bends us towards death, let's in our mind
 Create new youth, and arm against the rude
 Assaults of age; that no dull solitude
 Of th' country dead our thoughts; nor busy care
 O' th' town make us not think, where now we are,
 And whither we are bound. Time ne'er forgot
 His journey, though his steps we number'd not."

"To the Rt. Honourable Archibald Earl of Argyle,

 " If your example be obey'd,
 The serious few will live i' th' silent shade;
 And not endanger by the wind,
 Or sunshine the complexion of their mind;
 Whose beauty wears so clear a skin,
 That it decays with the least taint of sin.
 Vice grows by custom, nor dare we
 Reject it as' a slave, where it breathes free;
 And is no privilege denied;
 Nor, if advanced to higher place, envied.
 Wherefore your Lordship in yourself
 (Nor launch'd far in the main, nor nigh the shelf
 Of humbler fortune) lives at ease,
 Safe from the rocks o' the shore, and stars o' th' seas.
 Your soul's a well-built city, where
 There's such munitions, that no war breeds fear:
 No rebels wild distractions move;
 For you the heads have crush'd; Rage, Envy, Love;
 And therefore you defiance bid
 To open enmity, or mischief hid
 In fawning hate and supple pride,
 Who are on every corner fortified.
 Your youth, not rudely led by rage
 Of blood, is now the story of your age,
 Which without boast you may aver,
 Fore blackest danger glory did prefer;

Glory,

Glory, not purchas'd by the breath
Of sycophants, but by encountering death.

Yet wildness, nor the fear of laws
Did make you fight, but justice of the cause;

For but mad prodigals they are
Of fortitude, who for itself love war.

When well-made peace had clos'd the eyes
Of Discord, Sloth did not your youth surprise.

Your life as well as power did awe
The bad, and to the good was the best law;

When most men virtue did pursue,
In hope by it to grow in fame like you.

Nor when you did to court repair,
Did you your manners alter with the air.

You did your modesty retain,
Your faithful dealing, the same tongue and brain,

Nor did all the soft flattery there
Inchant you so, but still you truth could hear.

And though your roofs were richly gilt,
The basis was on no ward's ruin built.

Nor were your vassals made a prey,
And forc'd to curse the coronation day.

And though no bravery was known
To outshine yours, you only spent your own.

For 'twas the indulgence of fate
To give y' a moderate mind and bounteous state.

But I, my Lord, who have no friend
Of fortune, must begin where you do end.

'Tis dang'rous to approach the fire
Of action, nor is't safe for to retire;

Yet better lost i' th' multitude
Of private men, than on the state t' intrude,

And hazard for a doubtful smile
My stock of fame, and inward peace to spoil.

I'll therefore nigh some murmuring brook,
That wantons thro' my meadows, with a book

With

With my Castara, or some friend,
 My youth not guilty of ambition spend!
 To my own shade, if Fate permit,
 I'll whisper some soft music of my wit;
 And flatter so myself, I'll see,
 By that, strange motion steal into the tree.
 But still my first and chiefest care
 Shall be t' appease offended heaven with prayer;
 And in such mould my thoughts to cast,
 That each day shall be spent as 'twere my last.
 Howe'er its sweet lust to obey,
 Virtue, tho' rugged, is the safest way." *

April 10. 1808.

Nº. XXXIII.

*Rank, and riches, and ease of heart, not favourable
 to intellectual exertion.*

It seems as if prosperity, rank, and riches have not been well calculated to produce energetic exertions of the mind. The number of peers in this country who have aspired to the fame of poets has been very small. The list may be almost limited to the following. The Earl of Surrey, Lords Vaux and Rochford, Lord Buckhurst, Lord Brooke, the Earls of Rochester and Roscommon, the Duke of Buckinghamshire, Lord Halifax, Lord Lansdowne, and Lord Lyttelton. It appears that beds of roses, and adventitious distinctions keep our imperfect nature, which requires violent stimulants, in a state of too much languor and indolence.

* A very different character of Lord Argyle is insinuated in this poem, from that which has been drawn by Lord Clarendon.

Of

Of the noble authors whom I have named, there are but three who deserve extraordinary praise. Lord Surrey and Lord Buckhurst will always stand preeminent in the annals of English literature for their genius, without reference to their station; and their works have to this day lost little of their attraction in the judgment of any who can feel the force of true poetry. They would form an exception to my position, if we did not recollect the times in which they wrote. Lord Surrey almost from his cradle to his death must have been subject, not merely to all the fatigues and dangers of adventurous warfare, but to the anxieties and insecurities arising as well from the yet unsubsidied effects of bloody civil commotions, and of the animosity of rival parties, as from the caprices of a jealous, despotic, and unrelenting monarch. Perils and "hair-breadth 'scapes;" the alternations of hope and fear, kept all his faculties in motion; and gave a vivid colouring to his sentiments. He "dipped his pencil in the living hues of nature," and his tints are not yet faded.

But Lord Buckhurst lived something later. He saw indeed his latter days crowned with peace, and riches, and titles. And then, alas! the lyre was mute. It was in the blood-thirsty reign of Mary, when the axe was lifted, and the stake blazed through the kingdom, that his agitated powers brought forth the *Legend of the Duke of Buckingham*; and its sublime and picturesque *Induction*.

Lord Lyttelton, whose genius cannot be put in the same class with that of either of these great bards, but who, among the present list, stands next to them in merit, lived in a more calm and luxurious age. But they, who knew him best, have recorded that his life
was

was a life of domestic affliction. His adversity might perhaps be salutary to the vigour of his intellect; and bring forth some of those tender fruits which all good and feeling minds must venerate. Nature had given him talents more elegant than forcible; more plaintive than sublime. But he, who is incapable of admiring the purity, sweetness, and benevolence of his character, his virtuous affections, and great acquirements, has a head and heart not to be envied. If we cast our eyes attentively through the registers of the English Peerage, we shall find few, whose memories are on the whole entitled to so much love and esteem as that of George Lord Lyttelton!

We all wish for leisure, and silence, and exemption from biting cares, to enable us to execute those fond schemes, which our hopes flatter us we are capable, under better opportunities, of realising. Milton in his youth hinted at the future glories he should beam forth, when at his ease, and “not in these noises!” The hour of silence indeed came; the silence of poverty and neglect; but neither carelessness of mind, nor exemption even from dark and almost overwhelming anxieties. Blind, poor, exposed to insult, and threatened with frightful dangers, he seemed to call forth a double portion of strength; he threw off the incumbent weight like a giant, and behold! the *Paradise Lost* broke out in all its splendour!

The unhappiness of poets is proverbial, and the malignity of the world is fond of attributing it to their own imprudences. But from what causes do those imprudences arise? From directing their minds into excursions beyond themselves; from not confining their attention and talents to lay plots for, and watch over,
their

their own selfish interests! Perhaps however even this unhappiness, though it be a sad price to pay for the favours of the Muse, tends, for the reasons I have given, to invigorate their faculties, and give more affecting tones to the effusions of their lyre! Yet let not their persecutors thus satisfy their consciences; in them the crime becomes not only cruel, but brutal; and they must only expect to be held up, as they deserve, according to a favourite quotation,

“Fit garbage for the hell-hound Infamy!”

April 11, 1808.

ART. XV. MISS JONES, (Poetess.)

“Miss Jones,” says T. Warton, “lived at Oxford, and was often of our parties. She was a very ingenious poetess, and published a volume of Poems; and, on the whole, was a most sensible, agreeable, and amiable woman. She was sister to the Rev. River Jones, Chanter of Christ-Church Cathedral at Oxford, and Johnson used to call her the Chantress. I have heard him often address her in this passage from ‘Il Penseroso.’

‘Thee, Chantress, oft the woods among
I woo,’ &c.

She died unmarried.”*

ART. XVI. F. LEWIS.

Some of the Mottos to Johnson’s Rambler “were very happily translated,” says Boswell, “by F. Lewis,

* Boswell’s Life of Dr. Johnson, I. p. 295.

of whom I never heard more, except that Johnson thus described him to Mr. Malone; ‘Sir, he lived in London, and hung loose upon society.’”

ART. XVII. *Literary Epitaph.*

In the Church of St. Giles in the Fields.

“ In memory of
 The Rev. Richard Southgate, A. B.
 Rector of Warsop,
 in the County of Nottingham;
 one of the Sub-Librarians
 of the British Museum,
 And during thirty years, Curate of this parish;
 who died Jan. 21, 1795,
 in the 66th year of his age.
 In every station of his life
 he executed its respective duties
 With judgment, diligence, and fidelity.
 Deep were his researches, and his learning various;
 Languages and Science acknowledged him
 A Scholar;
 Theology a Divine.
 The purity of his faith, the rectitude of his
 conduct,
 And his unwearied labours in the
 pastoral office
 testified his piety
 towards God:
 his mildness, humility and candour,
 With his exemplary attention to the wants,
 temporal as well as spiritual,
 of his fellow creatures,
 proved his benevolence
 towards man.

Reader,

Reader,
 If thou canst, excel him;
 it will be well if
 thou canst equal him!"

ART. XVIII. *Bibliographical Catalogue.*

Art. 1. *The Whetstone of Witte, whiche is the seconde parte of Arithmetike: containyng the extraction of Rootes: The Cossike practise, with the rule of Equation, and the woorkes of Surde Numbers.*

*Though many stones doe beare greate price,
 The WHETSTONE is for exercise
 As neadefull, and in woorke as straunge:
 Dulle thinges and harde it will so chaunge,
 And make them sharpe, to right good vse;
 All artesmen knowe, thei can not chuse,
 But vse his helpe; yet, as men see,
 Noe sharpnesse seemeth in it to bee.*

*The GROUNDE OF ARTES did brede this stone;
 His vse is greate, and moare then one.
 Here, if you list your wittes to whette,
 Moche sharpenesse therby shall you gette.
 Dulle wittes hereby doe greatly mende,
 Sharpe wittes are fined to their fulle ende.
 Now proue, and praise, as you doe finde,
 And to your self be not unkinde.*

*These bookes are to bee solde at the West doore of Poules,
 by Ihon Kyngstone. [Colophon.] Imprinted at London,
 by Ihon Kyngston. Anno Domini 1557. 4to. b. l. Sig. R. r.
 in fours.*

This work is by Robert Record, a famous urinal physician. He was born in Wales, about the year 1525, and died a
 prisoner

prisoner in the King's Bench, 1558. He published several works as well on mathematics and geometry as arithmetic. Some of his pieces are now only known by report. In his Epistle Dedicatory "To the Right Worshipfull the Gouverners, Consulles, and the reste of the Companie of Venturers into Moscouie" prefixed to this work, is a notice of an intended publication. "I maie perceiue, that you doe accept it, (as I doubt not) with as good a wille, as I dooe send it, I will for your pleasure, to your coumforte, and for your commoditie, shortly set forthe soche a book of nauigation, as I dare saie shall partli satisfie and contente, not onely your expectation, but also the desire of a greate number beside. Wherein I will not forgett specially to touche, bothe the olde attempte for the Northlie Nauigations, and the later good aduenture, with the fortunate successe in discoueryng that voiage, which noe man before you durste attempte, sith the tyme of Kyng Alurede his reigne. I meane by the space of 700 yere. Nother euer any before that tyme, had passed that voiage, excepted onely Ohthero, that dwelte in Halgolande, who reported that iorney to the noble Kyng as it doth yet remaine in auncient recorde of the olde Saxon tongue. So that if you continue with corage, as you haue well begon, you shall not onely winne greate riches to your selves, and bryng wonderfull commodities to your couⁿtrie; but you shall purchase therewith immortall fame, and be praised for euer, as reason would, for openyng that passage, that shall profit so many. In that boke also I will shewe certain meanes, how without great difficultie, you maie saile to the North East Indies, and so to Camul, Chinchital, and Balor, whiche bee couⁿtries of greate commodities. As for Chatai lieth so farre within the lande toward the Southe Indian seas, that the iorneie is not to be attempted vntill you be better acquainted with those countries." In a preface to the gentle reader the power and excellence of numbers and the use and necessity of them in divinity, law, physick, as-

VOL. VII. E E tronomy,

tronomy, measure and weight, is argued and asserted. "Plato thinketh noe manne hable to bee a good capitaine, excepte he bee skilfulle in this arte, and wee accoumpte it noe parte of those qualities that bee required in any soche manne." — "This maie I saie, that as I haue doen in other artes, so in this I am the first venturer in these darke matters." There are two pieces of poetry follow "of the rule of cose," and "to the curious scanner." The work is given in dialogue between a Master and his Scholar, and in the conclusion alludes to the "vnquietnesse" with which the greater portion of the life of the unfortunate author seems to have been subject.

Art. 2. A plaine and easie laying open of the meaning and vnderstanding of the rules of construction in the English Accidence, appointed by authoritie to be taught in all Schooles of hir Maiesties dominions, for the great vse and benifite of yoong beginners, by John Stockwood, sometime Schoolmaster of Tunbridge. Imprinted at London, by the Assignees of Francis Flower, 1590. 4to. pp. 88, without Preface, &c.

At the back of the title are twenty lines that appear to have been written by Stockwood (which have escaped the research of Ritson) as "the booke to the yoong Punies and Petits of the grammar schoole." By the dedication "to the Right Worshipfull (unto whom in the Lord for sundrie considerations I stand most singularly beholding) Master William Lewin Doctor of both Lawes, Justice of Peace, one of hir Maiestie's high Commission for causes ecclesiasticall, and Judge of the Court of Prerogatives, John Stockwood, minister and preacher of the word of God wisheth a plenti-full increase of all heauenly graces for the good of God, his church, and benefit of the Commonwealth." Then follows "to the friendly reader concerning the profite of this booke," which is dated "from my studie at Tunbridge the 14th of Jan. 1588."

Art.

Art. 3. *Complaints, containing sundrie small poemes of the World's Vanitie, whereof the next page maketh mention. By Ed. Sp. London: Imprinted for William Ponsonbie, dwelling in Paules Churchyard at the signe of the Bishop's Head, 1591. 4to. 92 leaves.*

Herbert's copy wanted the title. A full account of the work may be found in Mr. Todd's edition of Spenser, 1805. In the last volume of the CENSURA, p. 356, are some lines addressed to Warton, apparently a plagiarism on those by himself, "sent to Mr. Upton, on his edition of the Fairie Queene." That edition appears to have been first published in 1758, but another variation of the same lines was inserted in the London Magazine for May 1755.

"Verses written in a blank leaf of Mr. T. Warton's Observations on Spenser's Fairy Queen.

"As oft on Camus rushy turf reclin'd,
I joy'd to trace old Spenser's mystic page;
And fed with fancy's feast my musing mind,
A feast that could delight Eliza's age;
Much would I grieve, that o'er a page so pure,
All-envying time had cast his dim disguise;
As April show'rs, by gloomy fits, obscure
The noon-tide radiance of the smiling skies.

Lo! Warton came—from every fretted tale
To clear the rust that canker'd all around;
His skilful hand unlocks each fairy vale,
And opes each flow'ry forest's magic bound.

Thus never knight advent'rous dar'd invade,
Of Busyrane th' impervious castle drear;
Till Britomart * each secret bow'r display'd,
And burst the mighty spell with golden spear.

* F. Q. Book iii. Canto 2, St. 25.

Th' heroic maid with haughty step explor'd
 Each room array'd in glorious imag'ry,
 And thro' th' enchanted chamber richly stor'd,
 Saw Cupid's stately maske come sweeping by.

At this (where'er by pearl-pav'd fount, I ween,
 They rove at large amid the myrtle rows;)
 Reviving Una lifts her princely mien,
 And Florimel's fair wreath more freshly glows.

At this, long drooping in forlorn despair,
 Her painted wings Imagination plumes,
 Pleas'd that her page, by Warton's classic care,
 Its native charm, and genuine grace resumes."

Art. 4. *A Briefe Chronologie of the Holie Scriptures, as plaine and easie as may be, according to the extent of the seuerall historicall bookes thereof; comprised first in a few Verses to a short viewe for some helpe of memorie, and afterward more particularly layd forth and explaned, for a further light to the course and proceeding of the holy Storie, with a catalogue of the holy prophets of God, as touching the times wherein they prophesied. London: Printed by John Harrison for Thomas Man, 1600, 8vo. pp. 77, besides introduction.*

A prose address to the reader is subscribed "Thine in the Lord, R. A." Then follows "A Briefe Chronologie of the Holy Scriptures; comprised first in a few verses," which may entitle the writer to a nich among the poets if such an arbitrary conclusion can be drawn in his favour, when of eighteen four-line stanzas not one of them has higher pretensions to poetry than the following specimen;

"Sacred Genesis first of all,
 The scripture storie doth contain,
 Of yeers 2 thousands, hundreds three,
 And sixtie eight, since world began."

Thus

“ Thus times and seasons if thou weigh
 The more exact, the better stay:
 But if thou do this vse neglect,
 The greater skill, the worse defect.”

Art. 5. *Bibliotheca Parlamenti; libri theologici, politici, Historici, Qui prostant venales in Vico vulgo vocato Little-Britain. Classis secunda. Done into English for the Assembly of Divines. Anno Domini 1653. pp. 12. 8vo.*

This was a bold and pertinent attack on the hypocritical leaders during the time of the commonwealth. The works assigned are founded on the leading features of each distinguished character, with an inventive appropriation of considerable humour to amuse the secret Royalists. It is in three divisions of sixty-two articles, and commences with “ Books to be sold in Little Brittain.

“ 1. Ex otio negotium, the arte of picking of straws in this grand vacation, by the late members of the late Parliament.

5. *Cervisia Coccina*, the art of turning leather into scarlet, by Col. Thomas Pride.

8. *Nova Virga*, a new art of measuring cloth by the sword, by Hugh Peters.

11. *Pseudo propheta*, or the pittifull Parliament, by Geo. Withers, the pittifull Poet.

14. *Chiromantia*, the baudy language of the hand and fingers, invented and found out by Sir Harry Mildmay, whilst he was pimp to the Duke of Buckingham, and now lately reprinted at the desire, and for the use, of Mrs. Lambert.

18. *Icon Animarum*, or the jumping of wits, in the production of John Taylor the Water-poet's *Nonsense upon Sense*, and the late Parliament's act of Indemnity both on a day.

2c. The Rebellion, a tragedy, lately acted at Whitehall, by the rebels of this age, to be sold at the Bible and States Arms in Little Brittain.

29. Hoylii Posthuma, a new way to cozen the Devil, a piece of much worth, written wholly for the benefit of the Parliament and the Army, by Alderman Hoyl, deceased.

40. The artificial changeling, a tract, proving our army good arithmeticians, since they can do any additional sum amounting to 120,000l. and upwards; but the people's grievances are set forth in the end because the souldiery are so well skil'd in multiplication and addition, but know not how to subtract."

" Acts and Orders.

" 1. A Declaration and Order of the Generall and his Councell of Officers, for the speedy raying of 120,000l. a month, for the ease of the people.

15. An act for the speedy suppressing all plays, the fools being all turned Commanders or Parliament men.

16. An act for the regulating of names, that the well-affected may not be abused by nick names, but that every syllable have its full pronounciation, as, General Monke must heareafter be called Generall Monkey.

17. Ordered that John Goodwin and Martin Parker consult about forming some new Hymns, to be sung for the edification of the saints, and that Sternhold and Hopkins be no more used, it having been proved that they were popishly affected.

12. An act forbidding any one to stamp the Lord General's image in ginger-bread, lest the valour of it should bite the children by the tongues."

" Cases of Conscience.

" 1. Whether Balaam's beating his owne ass were a sufficient warrant for the footman's cudgelling Sir Harry Mildmay.

14. Whether

14. Whether it was not policy in Cromwel in pardoning the prisoners in Newgate, most of them being his own souldiers.

18. Whether when Harry Martin moved the house to take down bells, it were not that he would beg the ropes to make him bands of, they so well become him.

21. Whether Cromwel be not an absolute hater of images, since he hath defaced God's in his own countenance."

Art. 6. *A New Wind mil, a new. At Oxford printed by Leonard Lichfield. 1643. 4to. four leaves.*

This pasquil is addressed "To my dearly beloved brother Mr. Jonadas Trash, at his house in Soper-lane at the signe of the Shuttle. Forasmuch as I see every well-minded man hath a fling at an happy alteration, why should we only sit still when there is so much worke to do? For my part I love changes as well as another, and have, as I suppose, found out a project very considerable, which I have thought fit to impart to you."

This project arises from windmills being made like a cross; and from the banishment of the cross out of churches and markets, it is no marvel that the corn ground by so idolatrous an engine turn to no better nourishment, and serve only to feed wicked humours, "Why may there not be a device of a round wind mill free from offence, and more effectual? The forme whereof I here present unto you." The description follows with the minuteness of an artizan. "It is new, and that I suppose is no small praise; away with the rotten fashions of our doting ancestors, give us all profitable novelties; I wonder at the folly of those men which think any thing the better for age: we cast away cloaths because they are old; liquors that are too stale we dislike; timber that is worm-eaten is rejected; and who cares for mouldy and musty provisions? Yet rites and ceremonies are, by foolish men, entertained and magnified because they are

ancient. Should a man come forth clothed in the habit of his great grand-sire, how should he be followed by all the boys in the street not without hooting and derision, whereas he that walks in the common garb of the last fashion is not noted; and why should not we go beyond our forefathers for wit, since we have both the help of theirs and more pregnant of our own?—The fashion of this our Wind-mill is far more excellent than the other, for the round figure is, by all confession, most perfect; the heaven is round, the earth is round, and if these very square sailes did not move round they could do nothing; and if they be therefore esteemed because they go round, why should they not be so much more approved because they are round?" The vein of dry sarcastic ridicule that runs through this little performance bespeaks it to have come from the pen of an able writer: it is dated from Boston, Jan. 2, 1642, and subscribed "Your alike-minded brother, Abednego Canne."

Conduit street.

J. H.

ART. XIX. *Further Extracts from Gerardo, 1622,*

"Sonnet.

"If of a wretched state and all forlorn
 That be the wretched'st not at all to be;
 (Since in condemned pris'ners we may see,
 Though they must die, they'd not, not have been born.)
 Then, by (oblivion) to be slowly torn,
 Or vex't with absence in extremity,
 Or plagu'd with rage of restless jealousy,
 These nothing are to not being lov'd (a scorn.)
 He that's forgotten, yet, a being had;
 He that is absent, may return again,
 He that is jealous may find constancy.
 But still to follow shadows, love in vain;
 Still to be hopeless (worse than to be mad)
 That never was, is, or, shall happy be."

"Sonnet.

“ Sonnet.

“ The rugged mountain from a friendly vein,
 Yields to the greedy merchant, plenteous store,
 Ev’n till his bags be full of precious ore,
 Or the red blood he drinks till burst again.
 The knotty footed corn of golden grain
 From yellow neck, and pregnant ear, yield more
 To the glad husbandman, than fills his floor :
 (Reward to former pains in ploughing ta’en.)
 Yet doth not gold, the craving appetite
 Of merchant cram, nor wheat of grumbling clown :
 For these, the more they have, more covet still,
 Like such am I: their steps I tread a-right,
 For though I reap desire’s fruit, yet (cast down)
 My good is lessen’d with increase of ill.”

“ Sonnet.

“ He in a vial the sun’s atoms takes,
 Retorting echo vailingly offends
 To tame with flattering high grown seas pretends,
 Or nimbler wind with running swift o’ertakes,
 Or whips, to scourge the flames his hands he makes,
 Clouds in a net to catch, time precious spends,
 Or in a circle looks (where none are) ends
 In Etna weeps, and thinks that heat he slakes
 A mad-man’s counsel, or a dumb t’ express,
 A smile from death, from fortune constancy,
 Truth from a poet, from a sick man taste,
 Quiet from prisons, troops from wilderness,
 From angels tears, from dreams a certainty,
 Asks he, that toils to find a woman chaste.”

“ Sonnet.

“ A brazen heart, an adamantine mind
 (Doubtless) had he, whose restless working brain
 First launched our moving houses to the main,
 And slippery hinges gave to waves and wind.

Fanatic

Fanatic fury, zeal, aspiring blind,
 Had he, who rashly sought to fly (in vain;)
 But rasher he, that heav'n's bright car so fair
 Down headlong drove (against his father's mind.)
 A daring act, a pretty enterprize
 'Twas to descend and conquer Erebus,
 To bind the triple porter in a chain:
 But to presume to venture on her eyes,
 Without more note or merit court them thus,
 (As greater madness) so, a greater gain."

" Sonnet.

" Melting Alcides, that strong club of his,
 (That at his feet the twelve sad labours laid)
 That skin, (a glorious constellation made)
 Whose owner (long ago high mounted) is;
 With löle doth change; who, glad of this,
 Gives him her reel and spindle (woman's trade)
 With which the semi-god grows well apaid;
 And to her work to fall, thinks not amiss.
 She like a second sterner god of war
 Appears; and he of wanton Venus shews
 A perfect draught, fond lovers to descry.
 Yet I not wonder, since I know there are
 Stranger effects that Cupid doth disclose
 With blood, stars, words, and pow'rful sympathy."

" Sonnet.

" Whether, or fix't, or wand'ring, lights of heaven!
 (Though lesser tapers, to the moon, you be)
 Bright scutcheons of the gods, and planets seven,
 Whose cheerful influence doth best agree
 With am'rous minds; a breast most pure and even
 Invokes your fair aspects; look down on me,
 And (as your pow'rs, me power to love have given;)
 Light her I love, that she my thoughts may see.

And

And oh, thou cold and more than sober night!
 That in dull calmness sleep'st until clear day,
 In absence of thy sun's all glorious light;
 Wert thou like me (sad night) to go thy way
 By absence griev'd, to lose so rich a sight;
 Tears, sorrow's tribute; and not sleep, thou'dst pay."

"*Song.*

"When fixt Calisto gives up her clear light,
 And courtiers lie like lead
 In sinking featherbed;
 Then make I ready nets for my delight;
 And with the smiling morn take gladsome flight,
 Setting each bait and gin,
 That fish and fowls doth win,
 To nibble (caught and cozen'd with my slight,)
 Then do I find and follow too,
 (Greyhound and flying hare; halloo,
 Greyhound) that scarce leav'st print in grass;
 Lest then the ambitious flatt'rer his time spend,
 (Writing) on foot, so (like a taper) ends.
 He envies me, (I know) poor ass."

"*Sonnet.*

"How, art thou, Love, a child, if giant tall?
 How, watchful Lynceus, if still painted blind?
 How, sometimes frozen, if, all fire by kind?
 How, wax, since hard as diamond withall?
 How, Atlas art thou, if of suffering small?
 How, tyrannous, if of so soft a mind?
 How, absent, if we still thee present find?
 How Mydas? Alexander liberal?
 Love then, if Love thou be, why self-same Love?
 Loving and love-less art thou, (contraries
 That one should hate, when th' other doth adore!)

Dark

Dark thy enigmas are, let none then prove,
 What thy confused Babel mysteries
 Be, since who knows thee most, needs know thee more."

"Sonnet.

"Rash Phaeton, more bold than wise, or blest,
 Once long'd, the reins and day's bright coach to guide:
 But, for a punishment to empty pride
 (Setting) he falls in his untimely east:
 Young Icarus mounts to the burning sphere,
 Forc'd by the wind that his art's wings doth drive,
 Till, when he once to the sun's height would strive,
 Those waxt sails for his downfall melted were.
 Jove's thunderbolt dasht Phaeton's design
 Which into nothing with the owner fell:
 Blind Icarus the sea waves washt to death.
 Ah me! even so, you lofty thoughts of mine,
 Like Phaeton's, my love-flames are your hell;
 And like Icarian seas, grief stops my breath."

"Song.

"Wingless to mount, or sail, gainst wind,
 Extract from worm-wood nectar pure,
 Imprison'd in a cave obscure,
 Or think the sun's light we see (blind)
 An antidote in poison find,
 In midst of danger most secure,
 (Laughing) the torture to endure,
 To say that lightning's light is kind,
 Or, that dead men do live:
 Such pow'r sole love can give."

"Ditty.

"Babel and syren in thy tongue and tone,
 Chymæra in each monstrous different part,
 Hyæna, crocodile, in voice, in moan;
 Sphinx in thy cruel and ambiguous art.

Thou

Thou Cave and Circes, herb to wound the heart
 Host Diomed quiet (till trod upon
 Serpent unseen in flow'rs, we feel thy smart,)
 Fair Spring to see to, that turn'st sticks to stone:
 Now I thy double dealing plainly see,
 And like Ulysses, fix on reason's tree."

ART. XX. *Literary Intelligence.*

Mr. Hayley has nearly finished his *Life of Romney*; it will doubtless be an interesting work, and tend to make the character of Romney more known. His pupil, Mr. Isaac Pocock, has lately gained the first prize given by the English School.

Mr. Westall is at present occupied in preparing a volume of Poems, ornamented by his designs, for the press. The same artist is also employed to embellish a second edition of *MARMION*. We have seen some designs for *the Lay of the last Minstrel*, by Mr. J. Pocock, which afforded us much pleasure; and we trust they will ere long be given to the public.

We are happy to see the generous scheme of an Academical Institution upon a most enlightened plan, at Belfast in Ireland, going forward with great vigour and patronage. Upwards of 15,000*l.* is already subscribed—It promises to be a national benefit. The Prospectus is drawn up with much ability; and the list of subscribers is highly respectable. The zeal and ability of Samuel Thompson, Esq. and Thomas Andrews, Esq. who have made a voluntary offer of their services to forward the views of the Institution, in London, deserve great praise.

ART.

ART. XXI. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 335.]

1771.

- Jan. 8. Rev. Dr. Gregory Sharpe, Master of the Temple.
 Mar. 9. Dr. Pemberton, M.D. of Gresham College.
 April 11. George Canning, Esq. Poet.
 May 21. Rev. Chr. Smart.
 July 30. Tho. Gray, Esq. Poet.
 Aug. 8. Sir Wm. Mildmay of Moulsham Hall, Bart.
 Sept. 8. Mr. John Worrall, Law-Bookseller.
 Sept. 10. Wm. Stackhouse, D.D.
 Oct. 5. Professor Rutherford of Cambridge.
 Nov. 6. John Bevis, M.D. and F.R.S. of the Middle Temple, whose great abilities were well-known to the learned all over Europe.
 Dec. 15. Benjamin Stillingfleet, Esq.
 Dec. 18. Mr. Phillip Miller, F.R.S. aged 80, an eminent Gardener.

1772.

- Jan. 2. Wm. Fitzherbert, Esq. M. P. for Derby, a Lord of Trade, &c. father of Lord St. Helen's, and a friend of Dr. Johnson.
 Feb. 17. Rev. Wm. Langhorne, at Folkestone.
 April 27. Tho. Nugent, LL.D.
 May 26. Tho. Whately, Esq. M.P. for Castle Rising, one of the Under Secretaries of State.
 June 9. Dr. Knight, Principal Librarian to the British Museum.
 July 2. James West, Esq. M.P. a great Collector.
 Aug. 29. Rev. Wm. Borlase, LL.D. F.R.S. Historian of Cornwall.

Sept.

Sept. 27. James Brindley, the celebrated Engineer.

Oct. 9. Rev. Wm. Wilkie, Poet, author of the *Epigoniad*, &c.

1773.

Jan. 22. Charles Loyd, Esq. uncle to the Poet.

Mar. 24. Stephen Martin Leake, Esq. Garter King of Arms.

Mar. 24. Philip Earl of Chesterfield.

Hall Hartson, Esq.

May 2. Mr. Snelling, a celebrated Medalist.

May 22. Rev. John Entick, aged 60.

June 16. Geo. Edwards, F.R.S.

Aug. 22. George Lord Lyttelton.

Nov. 17. John Hawksworth, LL.D.

Nov. 20. Charles Jennens, Esq. of Gopsall in Leicestershire.

At Corscombe, Dorsetshire, Thomas Hollis, Esq.

William Knowler, D.D. Rector of Boddington, Northamptonshire.

1774.

Feb. 27. Anthony Askew, M.D. aged 52.

Mar. 10. Sir William Brown, M.D. aged 82.

April 4. Oliver Goldsmith, M.D.

May 11. Rev. Charles Jenner.

June 27. Rev. Nicholas Tindal.

June 29. Bishop Zachary Pearce.

July 1. Henry Fox, Lord Holland.

Oct. 24. At Deal, the Rev. Nicholas Carter, D.D. father of Mrs. Elizabeth Carter.

Patrick Murdock, D.D. F.R.S. Rector of Stradishall, Suffolk.

Nov. 3. Rev. Gloucester Ridley, D.D.

Nov. 21. John Tottie, D.D.

Nov. 22. Robert, Lord Clive.

Nov. 26. Henry Baker, F.R. and A.S.S.

Art.

ART. XXII. *Literary Obituary.*

Feb. 14, 1808. In London, æt. 60, the Rev. Joshua Larwood, Rector of Swanton Morley, Norfolk, and many years Chaplain on board The Britannia; author of *Erratics*, and several useful publications.

April 22. At his house, near Dean's-Yard, Westminster, Mr. Hull, the Actor. He was in the eightieth year of his age, and had been so long a member of the theatrical community, that he had become the father of the Stage. He was originally in the medical profession, and among those who knew him long was generally styled Dr. Hull. He was a good scholar, and possessed literary talents, which he frequently exercised, many years ago, with credit to his character. His compositions were invariably intended to promote the interests of virtue, and excite the benevolent affections. He was the founder of that institution which provides subsistence for decayed Actors and Actresses, when they are no longer qualified for the duties of their profession. He wrote a tragedy upon the subject of "Fair Rosamond," which he dedicated to the memory of Shenstone, the poet, his school-fellow, of whose friendship he was reasonably proud, and of whom he had an original portrait, which he held in great veneration. Mr. Hull was also author of two volumes of Poems, and various other productions. Upon the whole, it may be fairly said, that while he was highly respectable in the theatrical calling, no man ever acted his part upon the stage of life with more uniform propriety, or left that state with more approbation from those who had witnessed his conduct, and knew the merits of his character.

To Correspondents.

The very excellent Letter signed "*Fact and Hunger against Puff and Luxury*," shall have place in the next Number, having come too late for the present.

GENERAL

GENERAL INDEX.

A.

Achelly, Tho. 167
 Adams, Rt. 205
 Addison, 94
 Allen, Cardinal, 47
 Antiquarian, character of, 341
 Arabella, Lady, 146
 Arcadia, or Menaphon, by R. Greene,
 account of, 151; preface by T.
 Nash, 152; commendatory verses,
 265; story, 266; specimen, *ib.*;
 beautiful ditty, 269; list of its poeti-
 cal pieces, 269, 270
 Ardes, a discourse on the peopling of
 the, 20, 236
 Audley, Sir Tho. 67
 Argyle, Earl of, epistle to, 409
 Arithmetic, music, and geometry on, by
 Storer, 375
 Arms, grants of, by Camden, 248
 Arms, men of, 31
 Arrowsmith, Mr. 79
 Ascham, R. 160
 Ascham, Roger, epitaph on, 108
 Ash, Dr. J. ob. 221
 Askew, Dr. Anth. ob. 431
 Astrology, on, by Storer, 374
 Audley, the miser, 272
 Ayscough, Capt. Edw. ob. 222

B.

Bacon, Dr. Phan. ob. 110
 Baker, Hen. ob. 431
 Ballad of Nutbrown Maid, on the hero
 of, 95
 Bally, G. 61
 Banquet of Dainties, account of, 55;
 extract from, 56
 Barker, Dr. ob. 224
 Barkdale, Clem. 275, 280
 Barthelémy's Letter, 386

Basilicon Doron, 276
 Bathurst, Earl, ob. 333
 Beauclerk, Topham, ob. 223
 Beaumont & Fletcher, 205
 Bedford, G. C. 61
 Bennet, Mrs. A. M. ob. 223
 Bernard, Sir Fr. ob. 222
 Berners, Lord, 93
 Betham, P. his Precepts of War, 67
 ——— Wm. 205
 Bevis, Dr. John, ob. 413
 Bible-Bearer, by A. N. 213
 Bible, portraitures of, 210
 Bibliographical Catalogue, 206, 210,
 416
 Bigland, Mr. 203
 Birth, advice on, 276
 Blackstone, Judge, 135
 ——— Sir Wm. ob. 222
 Blake, Cha. 60
 Blagrove, John, epitaph on, 109
 Black-Letter mania, remarks on, 231
 Bodley, Sir Thomas, Funeral Verses
 on, 8
 Books, Essay on, 92
 ——— Report of Sales of, 99, 326
 Boorde, Dr. Andrew, 28
 Borlase, Rev. Wm. ob. 430
 Brown, Sir William, ob. 431
 Bower, Mr. 204
 Bowyer, Wm. ob. 335
 Brandon, Duke of Suffolk, his descend-
 ants, 136
 Brand, Rev. J. 329
 Brice, Tho. 208
 Brooke, H. inscription on, 202
 Brooke, Hen. ob. 112
 Brooke, Ld. 411
 Browker, Hugh, 214
 Brydges, Rev. E. T. biographical me-
 moir of, 187
 Buckhurst, Ld. 411; his genius, 412
 Buckinghamshire, Duke of, 411

Buck,

Buck, Sam. ob. 222
 Burghs, 26
 Burke, 95
 Burke, Edm. 186
 Burns, 95
 Burton, Robert, 8
 Butlers, 26
 Butler, Tho. ob. 335
 Byerley, Mr. 205

C.

Caledonian Muse, by Ritson, 332
 Campbell, Dr. ob. 333
 Camden, Wm. a list of his grants of arms, 248
 Camden's history, 304
 Canning, Geo. Esq. ob. 430
 Carey family, 147
 Carlisle, Ja. Hay, Earl of, 303
 Carpenter, Dr. 203
 Carr, Nich. 164
 Carter, Mrs. Eliz. specimens of her Letters, 181
 — Fra. Esq. ob. 112
 — Rev. Nich. ob. 431
 Cashiering Kings, 47
 Castara, see (Habingdon.)
 Catcott, A. S. 60
 Cavendish, Ld. C. ob. 111
 Cavendish family, 146
 Casaubon, Isaac, 8
 Cecil, Ld. 276
 Chambaud, Lewis, ob. 334
 Chandos, Lord, 279, 280
 Chandos Barony, Claimant to, 187
 Chatham, Wm. Earl of, ob. 335
 Chapman, Geo. 60
 Charles II. 260
 Chaucer, 69, 166
 —, praise of, 125
 Chesterfield, Philip, Earl of, ob. 431
 Chicheley, Abp. 135
 Christal Glafs, 206
 Churchyard, T. 102
 Ciceronis Amor, by R. Greene, account of, 126; contents, 127; extract, *ib.*
 City life, praise of, 406
 Clarendon, Ld. 94, 305
 Clark, Sir J. ob. 110
 Clifford family, 138
 —, Hen. Earl of Cumberland, 95
 Clive, Ld. Rt. ob. 431
 Collyer, Jos. ob. 334
 Coltman, Jo. ob. 336
 Conference, Counterfeit Discovery of, in answer to Doleman's Conference, 365; preface, 366; extracts 367; contents, 379

Concanen, Mat. inscription on, 202
 Cooke, Rev. Wm. ob. 222
 Cowley, A. 94
 Cowper, W. 401
 Coxe, Rev. Wm. 305
 Cranke, Mr. ob. 111
 Crawford, Ja. ob. 111
 Criticism, modern defects of, 175, 385; public, present state of, 292
 —, fashionable, essay on the severity of, 400
 Cross in Cheap, and Charing Cross, dialogue between, 217
 Crown, on the succession to, 47, 132

D.

Darcy, Lady Kath. 263
 Davenant, Sir Wm. 261
 Deering, Dr. of Nottingham, memoir of, 91
 Defence of the kingdom—Hen. VIII. praised for his regard to, 41
 De Foe, Dan. 164
 Della Casa's Galateo, by R. Peterson, 215
 De Miffy, Mr. ob. 333
 Derendel, Peter, 211
 Descent, Remarks on, 132
 Description of the sufferings of the Martyrs for the Catholic faith, 72
 Dibdin, Rev. Mr. 204
 Digby, Sir K. epitaph on, 108
 Digges, Leonard, extracts from his Gerardo, 318, 424
 Discontent, on, by Greene, 376
 Disney, Dr. 100
 Ditty, beautiful, by Rt. Greene, 269
 Doleman's Conference about the succession to the Crown, 46; author's name fictitious, 47; Parsons, real author, *ib.*
 Doleman's Conference on the succession to the Crown, 47, 132
 Doron's Eglogues, by Greene, 270
 Douce, Francis, 106
 Drummond, Abp. ob. 334
 —, Rev. G. H. ob. 223
 Dryden, 94
 Dugdale's Works, 330
 Dyson, Jer. ob. 334

E.

Earthquake at Deal noticed, 184
 Edwards, Geo. ob. 431
 Egerton, Hon. and Rev. Francis, his descent, 150
 Elibank, P. Ld. 335

Eliot,

Eliot, Sir T. 159
 Englefield, Sir Fra. 47
 Entice, etymology of, 289
 Entick, Rev. John, ob. 431
 Epitaphs, Literary, 109, 200, 415
 Epitaph, Poetical, on R. Price, Esq.
 130
 Eusden Law, 60
 Exhortation in defence of Hen. VIII.
 36

F.

Farmer, Dr. 3, 4
 Fauflott, Rev. Br. ob. 334
 Faustus, Dr. history of, 206
 Fawker, Fra. 61
 ———, Fra. ob. 335
 Feltham's Resolves, 379
 Female descent, remarks on, 135
 Ferguson, Ja. ob. 334
 Fiddes, his Life of Wolsey, 3, 4
 Fisher, J. 218
 Fitzherbert, Wm. Esq. M.P. ob. 431
 Fitzwilliams, Sir Wm. 21
 Fleming, Rev. W. ob. 333
 Foote, Sam. ob. 335
 Fox, C. J. 204
 ———, H. Ld. Holland, ob. 431
 Fragmenta Aulica—account of, 339;
 a collection of witticisms, *ib.*
 France, Abr. 163
 Fullarton, Col. Wm. ob. 224
 ———, John, 208
 Fulwood, Wm. 209

G.

Galateo, by Della Casa, 215
 Games of youth, ancient, 5
 Gascoigne, Geo. 162
 Genius, an essay on it, incompatible
 with a narrow taste, 315
 Geo. III. panegyric on, 47
 Gerardines, 26
 Gerardo, poetical extracts from, 318,
 424
 Gibbon, E. 94
 Gilchrist, O. G. 204, 205
 Gismonde of Salerne, a MS. tragedy,
 by Wilmot, account of, and extracts
 from, 350
 Golding, Arth. 162
 Goldsmith, Oliver, M.D. ob. 431
 Gower, 166
 ———, Dr. Foote, ob. 223
 Gowgh's Abbreviation of all Councils,
 account of, 358
 Granger, Rev. J. ob. 334

Gratarolus, 209
 Gray, the poet, remarks on, 317; es-
 say on the traits in his character, 395
 Gray, Thos. Esq. Poet, ob. 430
 Great, essay on the adulation of the,
 402
 Great Britain's Honycomb, by Merry-
 man, 258
 Greediness, description of, 171
 Gregory, Dr. Geo. ob. 336
 Green, Bp. ob. 221
 Greene, Rt. 102, 376, 377
 ———, R. his Ciceronis Amor, 126
 ———'s Arcadia, or Menæmon, 121,
 265
 Grey family, 137
 ———, Dr. 210
 Grindal, Edm. 160
 Grove, on a, by Greene, 376
 Grymston, Eliz. her Miscellanea, 377
 Guy, Earl of Warwick, 54
 Guzman Hinde and Hannam outstript,
 a discovery of the art of thieving—
 contains a passage illustrative of the
 word *tye* in Shakspeare, 1

H.

Habington's Castara, character of, and
 extracts from, 405
 Haddon, Walter, 164
 Halifax, Ld. 411
 Hall, W. H. ob. 335
 ———, historian, 7
 Hampden, Visct. ob. 112
 Hanbury, Rev. Mr. ob. 335
 Handcock, Mrs. 182
 Hanway, Jonas, epitaph ob. 209
 Harding, Dr. Caleb, ob. 333
 Harrison, Mr. J. ob. 334
 Harvey, Gabr. 164
 Hatherley, J. 218
 Haward, Wm. ob. 335
 Hawkins family, 344
 Hawksworth, John, LL.D. ob. 431
 Hayward, Sir John, 48
 Hearne, Tho. 104
 Heber, Mr. of Hodnet, 94
 Heber, Rd. Esq. 343
 Hebrew language, Hurwitz's book on,
 176
 Hele, Rev. Mr. ob. 335
 Henrion, M. 386, 388
 Hen. VIII. defence of, 36
 Heraldry, remarks on, 244
 Herbert, Ld. his history, 304
 ———, Sir P. 232
 ———, Ld. epitaph on, 109
 Hermit of Parnell, origin of, 232
 Higford,

Higford, Wm. his Institutions of a Gentleman, 274
 High Company, remarks on, 396
 Highmore, Jos. ob. 223
 Hill, Sir J. ob. 333
 History, an essay on the truth of, 303
 Hoadley, Bp. verses on, 203
 Hoblyn, Edw. ob. 335
 Holingshed, 93
 Holinhead, 3, 4
 Holland, Ld. 309
 Horne, Bishop, epitaph on, 109
 Honours, 31
 Hooker, 93
 Horne, Wm. ob. 223
 Howel's Letters, 232
 Hubbard, Hen. ob. 335
 Huddesford, Dr. Geo. ob. 334
 Hull, Mr. ob. 432
 Hume, 93, 94
 Hunter, Wm. M.D. ob. 111
 ———, Tho. ob. 335
 ———, Mr. his Cabinet, 391
 Hurwitz, Mr. his book on the Hebrew language, 176, 385

I.

Imprisonment for debt, essay on, 306
 Ireland, on the peopling of, 20, 236
 Irish Society, 242
 Iter Boreale, by Wild, 207

J.

Jackson, Mr. of Air, 79
 James, Dr. Rt. ob. 334
 Jennens, Ch. Esq. ob. 431
 Jenner, Ch. ob. 431
 Jenyns, Soame, 183
 Johnson, Dr. 402
 ——— his Idler, 306, 307
 Johnstone, Rd. 100
 Jones, Miss, Poetess, 414
 Jonson, Ben, 340, 341

K.

Kaimes, Ld. ob. 110
 Kalender of Shepherds, 20
 Kelly, Hugh, ob. 334
 Kennicott, Dr. Ben. ob. 112
 Kenrick, Dr. Wm. ob. 222
 Kings, cashiering, 47
 Kircher, his Œdipus, 292
 Knowler, Wm. D.D. ob. 431

L.

Lacy, Earl of Lincoln, 26
 Langhorne, Rev. Wm. ob. 430
 Lansdowne, Ld. 411
 Larke, John, his Boke of Wisdom, account of, 225; extracts, 226; titles of chapters, 227
 Laud, Archbishop, 8
 Leake, Steph. Mart. Esq. ob. 431
 Learning advances to dignity, a poem, 324
 Leland, J. 164
 Le Mesurier, Tho. 205
 Letters, Hebrew, antiquity of, 176
 ———, Samaritan and Syriac, *ib.*
 Lever, Ralph, 160
 Lewis, F. translator, 414
 Lilly, John, 265
 Literary Epitaphs, 109, 200, 415
 Literary Intelligence, 203, 332, 429
 Loch, Dav. ob. 222
 Lodge, T. 102, 373
 Lofft, Mrs. 205
 Lovibond, Edw. ob. 333
 Luck, R. 60
 Luforia, by Feltham, 379
 Lydgate, 166, 344
 Lydgate's Life and Death of Hector, modernized by Purfoot, 121
 Lyndsey's Dialogue between Experience and a Courtier, 113; epistle to the reader, 114; exhortation to do. 116
 Lyttelton, G. Ld. 411; his genius, 413
 ———, Tho. Ld. ob. 222
 ———, Ld. Geo. ob. 431

M.

Malone, Mr. 283
 Manning, O. 5
 Markland, Jer. ob. 334
 Marlow, Chr. 59
 Marmion of Scott, remarks on, 310
 Martyrs, a brief Register of, 44, 208; extracts regarding Rogers, Sanders, Farrar, Hooper, Ridley, Latimer, Cranmer, 45
 Martyrs for popery, their sufferings, 72
 ———, Register of, in metre, 208
 Mary, Queen Dowager of France, 136
 Mason, Sir Ja. 160
 Maty, Dr. M. ob. 334
 M'Queen, Dr. Dan. ob. 335
 Memorials of Worthy Persons, by Barksdale, 280; list of persons commemorated, 281
 Memorie, Castel of, by Fulwood, 209
 Merryman, Marmaduke, alias William Warter, 259
 Metamorphosis,

Metamorphosis, strange, of man, account of, 284; preface, 285
 Mildmay, Sir Wm. Bart. ob. 430
 Milles, Philip, F.R.S. ob. 430
 Milton, 93, 413
 Miscellanea, by Eliz. Grymeston, 377
 Moira, Lord, 306
 Moir, Ja. ob. 336
 Montagu, Lady M. W. an excellent letter of, 300
 Moore, J. H. ob. 112
 ———, Sir J. ob. 223
 Mores, E. R. ob. 335
 Morgan, Sylvanus, his Sphere of Gentry, account of, 244
 Morley and Monteagle, Ld. 405
 Morris, Capt. Tho. ob. 223
 Morris Corbyn, ob. 222
 Morris Hervey, 204
 Morritt, I. B. S. 61
 Munday, A. his Brief Answer, 209
 Murdock, Pat. D.D. F.R.S. ob. 431
 Musæus, or the Loves of Hero and Leander, 57; translated by Sir R. Stapylton, *ib.*; by Marlow, 59; by Petow, *ib.*; by Russell, Catcott, Theobald, Eusden, Sterling, Luck, 60; by Bally, Slade, Fawkes, Greene, Bedford, and Morritt, 61; specimens, 62
 Muses, on the, by Watson, 372
 Musgrave, Dr. S. ob. 223

N.

Naps on Parnassus, extract from, 341
 Nash, Tho. 102; his works, price of, 10; verses by, 12; his Pierce Penileffe, 10, 169, 362
 ———, his Address to both Universities, 152; account of, 156
 Newton, Tho. 164
 Niggardize, description of, 172
 Nightingale, warbling her disasters, by M. Parker, 52
 Noctis Initium, by Lodge, 372
 Nogent, 26
 Northampton, Parr, Marq. of, 208
 Norton, Tho. 75, 76
 Nottingham, History of, 91
 Nugent, 26
 ———, Tho. LL.D. ob. 430

O.

Obituary, Literary, 112, 223, 335, 432

Ogden, Dr. S. ob. 335
 Orthographical Declaration, account of, 383
 Orton, Rev. Job. ob. 112

P.

Pape, Dan. ob. 223
 Paradise of Dainty Devises, extracts from, 324
 Paradise Lost, 401, 413
 Parker, Martin, his Nightingale warbling forth her disaster, 52; account of him, 53
 Parnassus, England's, extracts from, 372
 Parr, Ld. 208
 Parsons, Jesuit, see *Doleman*.
 Paterfon, Sam. 104
 Pawlfreyman, Tho. 220
 Pearce, Zachary, Bp. ob. 431
 Peele, Geo. 167
 Pemberton, Dr. ob. 430
 Pennington, Lady, ob. 112
 Peterson, Rt. 215
 Petowe, Hen. 59
 Pierce Penileffe, his Supplication to the Divell, extracts from, 10, 169, 362
 Pikeling, Mr. 211
 Pilkington, Ja. 160
 Pitman, Mr. 204
 Pitt, Mr. Wm. his books, 328
 Phayer, Tho. 70, 162
 Platt, Josh. ob. 334
 Playfair, Professor, 79
 Plumptree, John, Esq. 91
 Poems by Feltham, 380, 381
 Poetry, modern, essay on, 310
 Pomp, 31
 Pond, Wm. ob. 222
 Poore Helpe, an account of that book, 337; specimens, *ib.*; 338
 Popery, attack on, 36
 Posterity, on, by Storer, 375
 Powell, Dr. ob. 333
 Prayers, select, by Palfreyman, 220
 Prefatory Sonnets, v. vi.
 Preston, Dr. 339
 Price, R. Esq. epitaph on, 130
 Pride, branches of, 30
 Prideaux, Dr. 295
 Princes, on, by T. Storer, 372
 Prior, M. his Henry and Emma, 98
 Purfoot's modernization of Lydgate's Life and Death of Hector, 121; Preface, 124; extract, 125
 Purlilia, Earl of, his Precepts of War, by P. Betham, 67

Raleigh,

R.

Raleigh, Sir W. 276
 Randolph, Tho. D.D. ob. 111
 Reading, essay on the pleasures of, 299
 Rebecca Bianca, ob. 224
 Record, Rt. 416
 Redman, J. 160
 Reed, Isaac, 99, 331
 Reynardine, Shifts of, 207
 Rhetorick on, by Storer, 374
 Rich, Barnaby, 102
 Rid, the way to be, 272
 Rider, Sir Wm. 219
 Ring and the Well, a romance, 205
 Riou, St. ob. 222
 Robertfon, Dr. 94
 ——— ob. 111
 Rochester, Ld. 411
 Rochford, Ld. 411
 Roscommon, Ld. 411
 Rose, Dr. Wm. inscription on, 201
 Roy, Lieut. 78, 85
 Roydon, Mat. 167
 Riches, rank, and ease of heart, not favourable to mental exertion, an essay, 411
 Ruminator. See *Contents*.
 Russell, Mr. 60
 Rutherford, Professor, ob. 430
 Ryland, engraver, 329

S.

Sandby, Paul, 84
 Savages, 26
 Scaliger, 177, 295
 Scotland, Survey of, for W. Duke of Cumberland, 77
 Scott, John, ob. 112
 Scott, Walter, 94, 204; his poetry, 310
 Scudamore, Ld. 275
 Serious Thoughts by C. W. account of, 261
 Seymour family, 138
 Shakspeare, remarks on, 315
 Sharpe, Miss, 185
 ———, Gregory, Dr. ob. 430
 Shephard's Kalender, account of, 26
 Shephard's Kalender, 343
 Shepherd's Ode, by R. Greene, 127
 Simony, 4
 Slade, J. 61
 Smith, Charlotte, 401
 ———, Sir Tho. 20
 Snail, of an assault against, 31
 Snelling, Mr. ob. 431
 Sonnets, by Digges, 318
 ———, prefatory, v. vi.
 Southgate, Mr. epitaph on, 415

Southern, John, only 2 copies known of his Poems, 107
 Spenser, 93, 167
 Spencer family, 147
 Spenser, praise of, 364
 Stackhouse, Wm. D.D. ob. 430
 Stanley family, 139
 Stanyhurst, Rd. 163
 Stapylton, Lady, 65
 ———, Sir Rt. 57
 Sterling, Ja. 60
 Stillingfleet, Benj. Esq. 430
 Stinton, Geo. D.D. ob. 111
 St. Leger, Sir Anth. 70
 Storer, T. 372, 374, 375
 Stories, or Jests, see *Merryman*.
 Strongbow, Earl of Chepstow, 25
 St. Thomas a Waterings, explanation of, 282
 Stubbes, Mrs. Kath. 206
 Suggestion, a Latin word, 4
 Succession to the Crown, Doleman's Conference on, 47, 132
 Suffolk, house of, their Royal descent, 136
 Surrey, Earl of, 411; his genius, 412
 ———, Ld. 70
 Swift, Deane, Esq. ob. 112
 Swinney, Sidney, D.D. 112
 Swinton, J. ob. 334
 Sydney, 93

T.

Talbot, Mrs. Kath. her letters, 182
 Tancred and Gismunda, a tragedy, 350
 Taylor, Jeremy, 93
 Temple, Countess, ob. 335
 Theobald, L. 60
 Theology, on, by Storer, 373
 Third Report of Commissioners for New Roads in Scotland, Remarks on, 77
 Thomas, Mrs. ob. 221
 Time gives experience, a poem, 325
 Times, servile and mean, 404
 Tollet, Geo. ob. 222
 Totie, John, D.D. ob. 431
 Tracy, Visct. 279
 Trajan's head, 391
 Tryon, Peter, Camden's grant of arms to, 247
 Tucker, Nath. D.D. ob. 112
 Turberville, Geo. 162
 Turneaux, Ph. D.D. ob. 112
 Turner, Wm. 159
 Turtle-Dove, by Fullarton, 207
 Tuffer, Tho. epitaph on, 108
 Tye, etymology, and meaning of the word, 1, 174
 Tythes, 4

Upcher,

U. V.

Upcher, Hen. 266
 Upton, Rev. Fr. ob. 335
 Vain glory of the world, 30
 Valentine and Orson, 54
 Vanderburgh, Simon, 100
 Vaux, Ld. 411
 Venice, Letters from, on the Christian
 Victory, 32
 Verstegan, 76
 Vesey, Mrs. 184
 Victory of Christians over Turks, 32
 Vigor, Mrs. ob. 112
 Voltaire, 93

W.

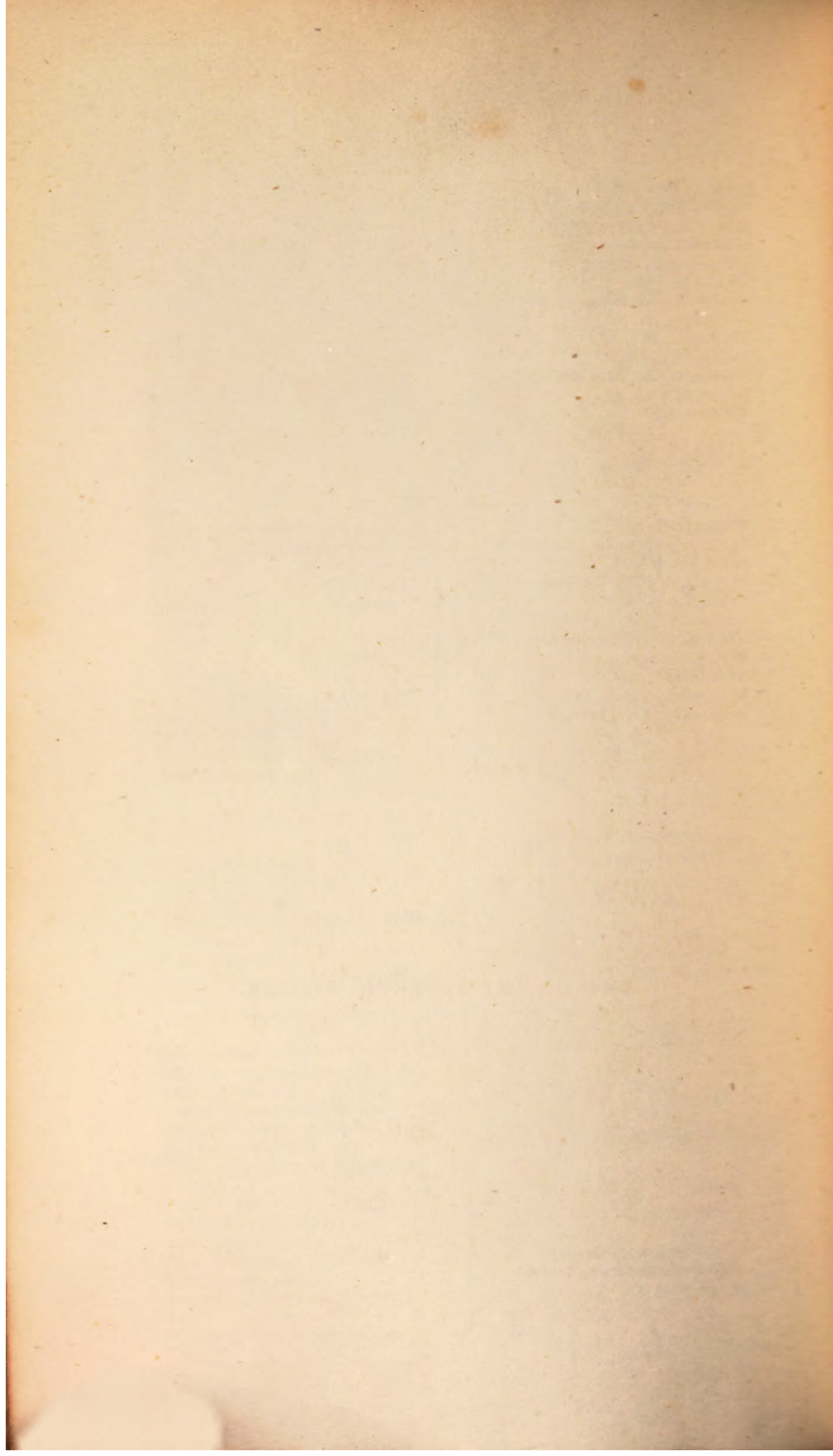
Wade, Genl. 80
 Walker, presbyterian minister, 48
 Wall, Dr. Joh. ob. 334
 Walpole, Sir Rt. his want of literary
 taste, 303, 305
 ———, Horace, 397
 Walton, his Prologomena, 292
 Walton's Angler, 329
 War, Precepts of, 67
 Warburton, Bp. ob. 222
 ———, Dr. 3, 4

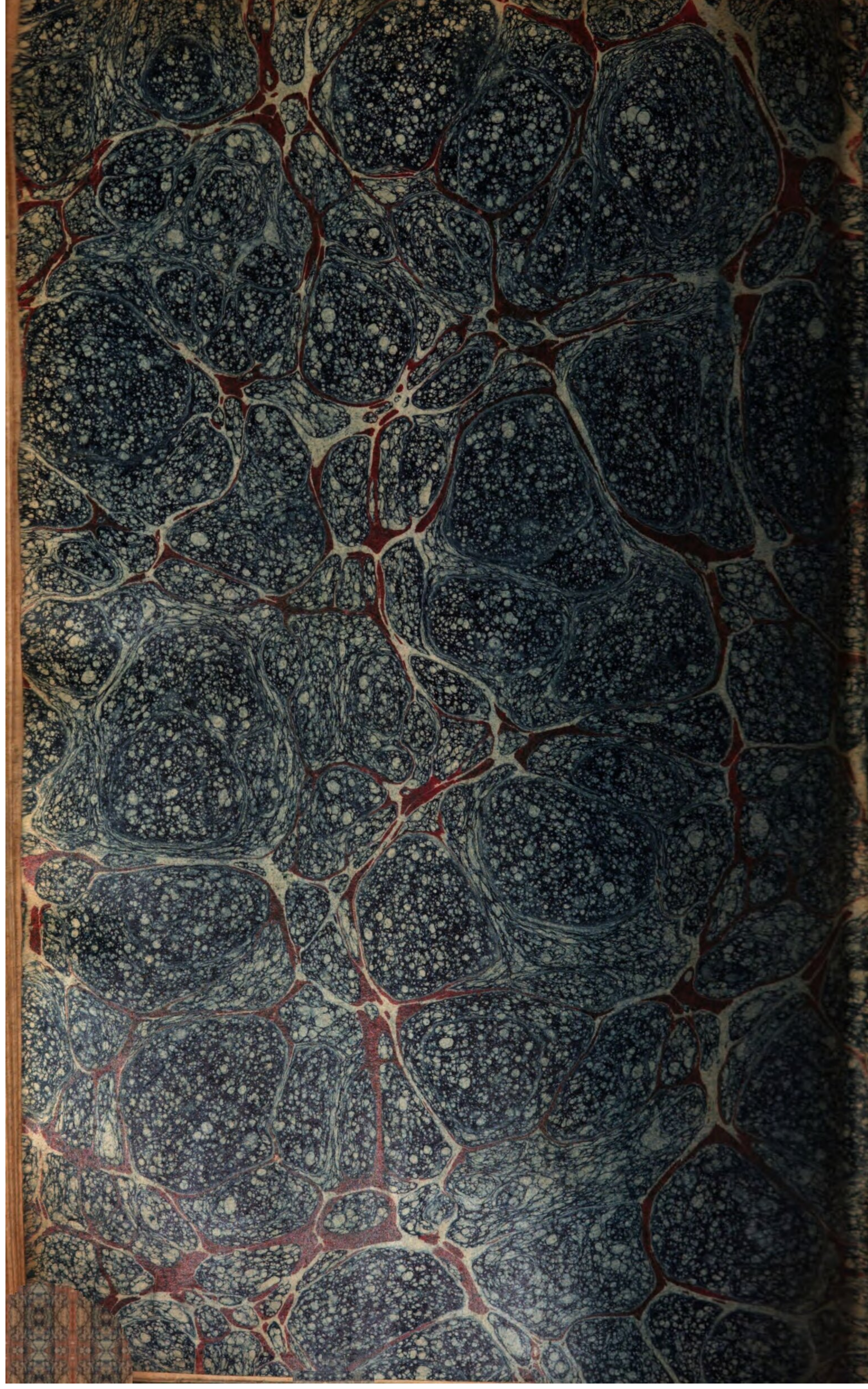
Warner, Wm. 168
 Warter, Wm. 259
 Warwick, Mrs. Dorothy, 263
 Watson, Col. 78
 ———, Capt. 107
 ———, Tho. 100, 160, 163, 372
 West, Tho. ob. 222
 ———, James, Esq. M.P. ob. 430
 Whalley, Mrs 283
 Whately, Tho. Esq. M.P. ob. 430
 Whetstone of Wit, 416
 White, H. K. 400; remarks on his
 excellent character, 99
 Whitehead, P. ob. 333
 Wild, Dr. 207
 Williams, Mrs. Anne, ob. 112
 Wilmot's Tragedy of Gifmonde of Sa-
 lerne, 350
 Wilson, Arth. 305
 Woide, M. 391
 Wolsey, Card. his character, 1, 2
 Worrall, John, ob. 430
 Wroth, Mr. 262
 Wyat, Sir Tho. 70

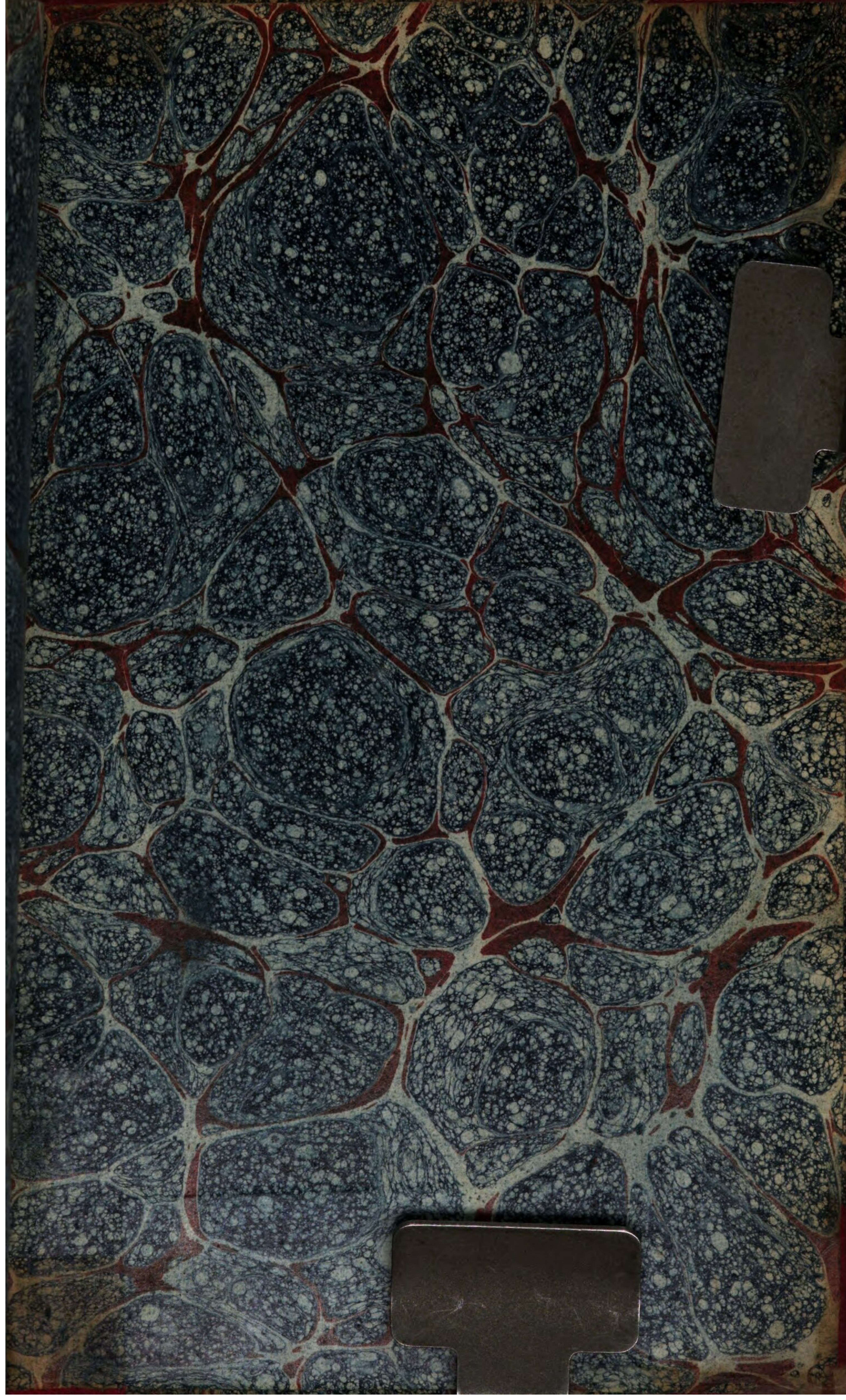
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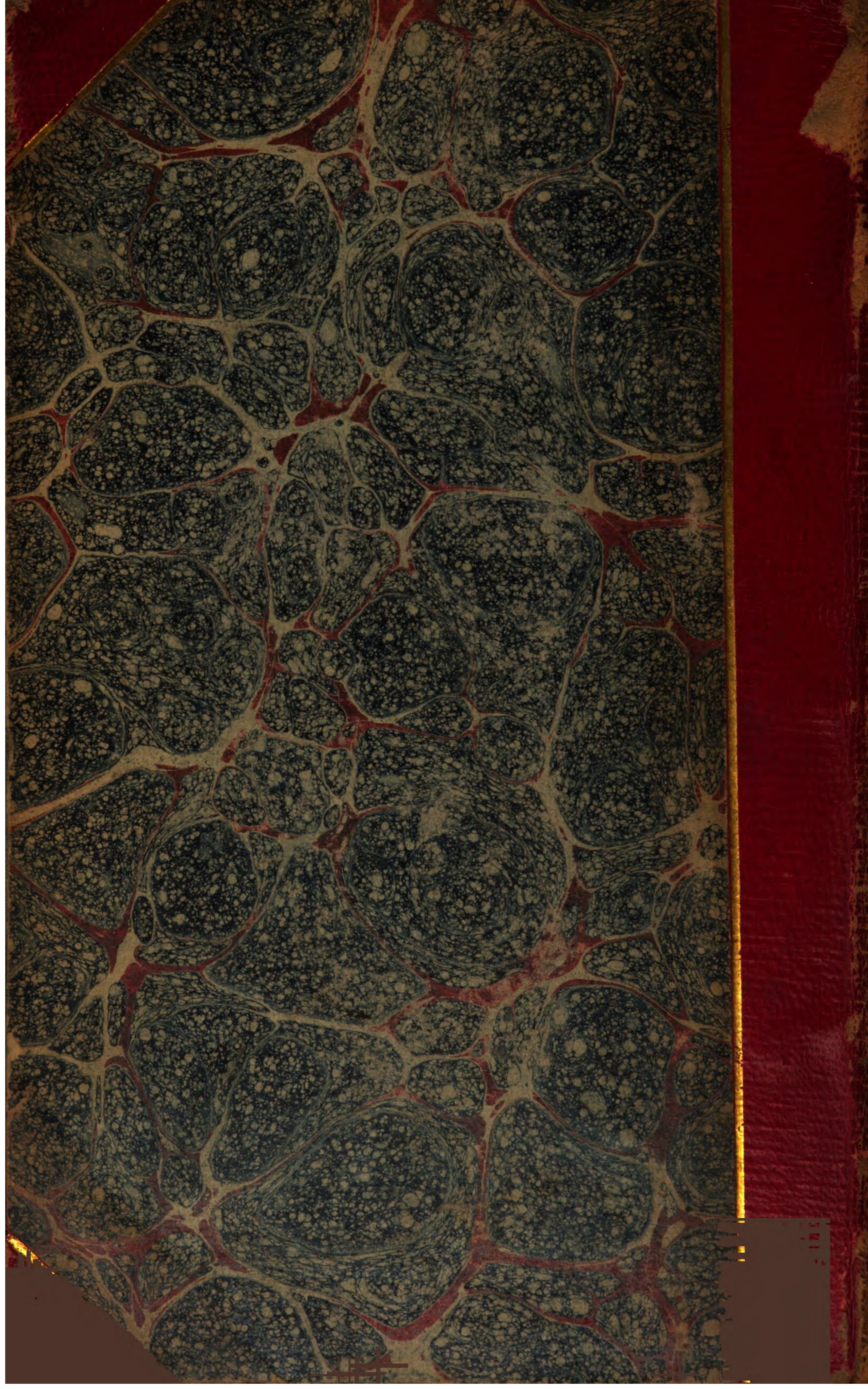
Young, Dr. inscription on, 201

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